THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
CORRESPONDING GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XXVIII.

BOSTON:
PRINTED BY EDWARD S. COOMBS.
1869.

To

MY FRIEND AND BROTHER,

REV. E. M. P. WELLS, D.D.,
Past Deputy Grand Master of the Grand Lodge of Mass.

WHO BY A LIFE DEVOTED TO DEEDS OF BENEFICENCE AND LOVE

AMONG

THE POOR AND DESTITUTE OF HIS ADOPTED CITY,

HAS PRACTICALLY ILLUSTRATED THE PRINCIPLES AND TEACHINGS OF AN INSTITUTION

WHICH THROUGH A LIFETIME

HE HAS ADORNED BY HIS VIRTUES AND SUSTAINED BY HIS FAITHFULNESS,

This Volume of the Freemasons' Monthly Magazine,

IS AFFECTIONATELY DEDICATED.

INDEX.

A.

Anecdote, not too old to be good, 28.
An Appeal, 45.
Acacia, The, 79.
Approving the Record, 112.
Address by M.W. C. C. Dame, 113.
Address by M.W. Wm. S. Gardner, 137.
A Leaf from the Olden Time, 145.
Anti-Masonic Crusade, 245.
Ancient Masonry, 272.
Anti-Masonic Action, 283.
An Allegory, 317.
Anecdote, 319.
Auguste, Thomas P., 334.
Anti-Masonry, 336.
Antiquity of Masonry, 344.
Abd-el-Kader and Freemasonry, 349.

B

Burns, Robert, 25, 92.
Belcher, Gov. Jonathan, 33
Bull Run, Reminiscences of, 43.
Black-balling, 95, 208.
Brazil, Masonry in, 154.
Ballot, The, 240.
Belgium, Grand Orient of, 314.
Burning Bush, The, 348.

C.

Chit-Chat, 32, 127, 160, 192, 252, 288, 384.
Candidates, Advancement of, 62, 201.
Council 33°, Spurious, 79.
Candidate, Balloting for, 149.
Charity, Masonic, 150.
Charities in England, 205.
Congress, Freemasonry in, 214.
Candidates, Objecting to, 228.
Corn, Wine, and Oil, 236.
Celebration at Newburyport, 284.
Celebration of 24th of June, 299.

D.

Dress, Masonic, 20.
Discipline, 83.
Delta, The, 87.
Dispensations, 96.
Duty, 123, 154.
Discipline, Too much, 189.
Degrees, Accumulation of, 204.

E.

Encampment, Boston, 13, 254.
English Masonic Callendar, 30.
Europe, Masonry in, 75.
Evergreen, The, 242.

F.

Fellowship Lodge, 30.
Freemasons as Laborers, 53.
Freemasons, Origin of term, 121.
Freemasonry, Perversions of, 123.
Foreign Correspondence Committees on, 133.
France, Rule of Masonry in, 141.
Funeral Rites, 242.
Fales, Daniel, 309.

G.

Grand Chapter of Massachusetts, 7.
Grand Chapter of Maine, 14.
Grand Chapter of Ohio, 135.
Grand Chapter of Missouri, 143.
Grand Chapter of Mississippi, 250
Grand Chapter of Louisiana *vs.* G. G. Chapter, 352.
Grand Lodge Jurisdiction, 353.
Grand Lodge of Iowa, 23.
Grand Lodge of Illinois, 54, 238.
Grand Lodge of Massachusetts, 73, 113.
Grand Lodge of Nova Scotia, 110, 156.

G. G. Chapter and District of Columbia, 129.
Grand Encampment of Ohio, 153.
Grand Council of Massachusetts, 155.
Good for Evil, 159.
General Grand Encampment, 161.
Grand Orient of France, 173, 181, 273.
Grand Lodge of Michigan, 178.
Grand Lodge of New Jersey, 216.
Grand Commandery of Indiana, 222.
Grand Lodge of Maine, 229.
Greece, Freemasonry in, 247.
Grand Lodge of New Hampshire, 286.
Grand Lodge of Nova Scotia, New, 289.
Grand Encampment of Vermont, 316
Grand Lodge of British Columbia, 330.
Grand Lodge of Iowa, 339.

H.

Hall, Masonic, Pittsfield, 82.
History, Rebold's, 93, 223.
Historical Memoranda, 224.
Humboldt Monument, 381.

I.

Ionic Lodge, 8.
Infidelity in Lodges, 9.
Idolatry, 47.
Iowa, Grand Commandery of, 80.
Is there a God ? 158, 312.
Ireland, Freemasonry in, 219.
Illinois, A. and A. Rite in, 221.
Indiana, Masonry in, 233.
Incident, Masonic, 239.
Initiation, 285.
Indiana, Masonic Law in, 306.
Installation in England, 318.
Initiates and their Rights, 374.
Important Decision, 378.

J.

Jurisprudence, Decisions in, 60, 62, 63, 101, 109, 262, 345.
Jurisdiction, Rights of, 108.
Jewelry, Masonic, Wearing of, 225.
Jerusalem, Identity of Holy Places in, 303.
Jurisdiction, Grand Lodge, 353.

K.

Knights Templar's Emblems, 125.
Knights Templars, Consecration, 305.
Knights Templars, Historical Notes of, 325.
Knights Templars in Camp, 343.

L.

Light, 61.
Lawrence, T. Bigelow, 186.
Lodges, Ancient Operative, 220.
Louisiana, A. and A. Rite in, 237.
Laying a Corner-Stone, 329.
Law, Too Much, 365.

M.

Mizpah Lodge, 6.
Missouri, Grand Bodies of, 19.
Moses, Rod of, 22.
Masons, Requisites of, 24.
Masons, Aged, 42.
Masonry and Civil Institutions 57.
Masonry in War, 62.
Masonry consists of two things, 86.
Masonry, Influence of, 89.
Members, Refractory, 112.
Masonic Tenure, 120.
Masonic Trials, 177.
Michigan, Work in, 202.
Masonry, Indestructibility of, 217.
Masonry and Religion, 222.
Masonry, Elements of, 300.
Montague or Montacute, 301.
Masters of Lodges, U. D., 308.
Massachusetts Lodges, 353.
Masonic Jurisprudence, 363.
Masonry, Progressive, 367.
Mosaic Pavement, The, 383.

N.

Nova Scotia, Dissentions in, 1.
New Brunswick, Templarism in, 29.
Negro Lodges, 90, 97, 191, 223.
Nothing to Tell, 121.
Nova Scotia, Difficulties in, 193, 209.
New Masonic Temple, Philadelphia, 253.
Non-Affiliated Masons, 328.

O.

Order of High Priesthood, 156.
Opinions, Heretical, 216
Oberlin Wants Help, 382.

P.

Poetry, Masonic Temple, 16.
" Masonic Hymn, 51.
" Recollections of Holy Land, 58.
" Songs for St. Andrew's Day, 72.

Poetry, Masonic Ode, 91.
" An Allegory, 119.
" African Lodge, 145.
" Prayer, 185.
" The Children, 206.
Prince of Wales, 94.
Previous Questions, 119.
Presentation, 122, 157.
Progress, Masonic, 154.
Past Masters' Degree, 198.
Pope, The, and Freemasonry, 199.
Practical Rules. 232.
Papal Persecution of Masonry, 248.
Portugal, Freemasonry in, 341.
President Munroe, 346
Prussia, Freemasonry in, 371.
Palmo, Fernando, Death of, 377.
Personal, 379.

Q.

Questions Answered, 375.

R.

Roman Catholic Intolerance, 12.
Robinson, S. W., 21, 183.
Rejections, Publication of, 157.
Robert Lush Lodge, 187.
Romanism and Masonry, 218.
Reynolds, Bro. H. G., 241.
Royal and Select Councils, 244.
Royal Arch Masonry, 331.
Rite of Memphis, 338.

S.

St. Bernard Lodge, 10.
Seymour, T. H. 26.
Signals, Masonic, 27.
St. Andrew's Chapter, 31.
Spain, Masonry and the Revolution in, 39.
Symbolism of Masonry, 50.
Suspension of Master of a Lodge, 52,
St. Andrew's Day, 65.
South Carolina, First Lodge in, 106.
Striking from the Roll, 159.
Secession, An Interesting Case of, 161.
Supreme Council 33°, 165, 257.
Side Degrees, 253, 311
Scottish Rite in America, Origin of, 321.
Supreme Council, Constitutions of, 345.
Selah, The Word, 347.
St. John the Baptist, 350.
Solomon, The Sepulchre of, 369.
Scottish Masonry, The Birthplace of, 376.

T.

The Pope a Mason, 31.
True Men, 180.
Tolman, Thomas, 293.
Thatcher, Moses, 310.
The Labarum, 330.
Turkey, Freemasonry in, 364.
Testimonial, A Handsome, 378.

U.

Union Lodge, 17.

V.

Visiting Brethren, 151.
Van Rensselear, K. H., 190.
Voting, 208.
Vouching for Visitors, 352.

W.

Washington Lodge, 95.
Wren, Sir Christopher, 333.
Widows and Orphans Cared for, 335.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XXVIII.] NOVEMBER 1, 1868. [No. 1.

THE DISSENSIONS IN NOVA SCOTIA.

We have on several occasions, heretofore, spoken of the unfortunate differences which are disturbing the kindly relations of our brethren in the neighboring Province of Nova Scotia; and we had hoped that these differences would before this time have been satisfactorily settled, either through the fraternal influence of the leading parties to them, or by the mediation and authority of the parent Grand Bodies whose immediate interests are involved in the controvery; and we are not certain that such would not have been the result had not the recusants received encouragement from parties outside of their Province, who are, and can be, but remotely interested in, and in no sense personally or socially affected, by the end of the dispute, whatever that may be. It is entirely a question of local masonic law, involving the supremacy of the Grand Lodges of England and Scotland over their subordinates, within their own lawful jurisdiction. For more than a century past these Grand Lodges have exercised supreme and exclusive masonic control over the Province of Nova Scotia; and until the present movement against it, — which began about two years ago, — the validity of this authority, so far from having been looked upon as the exercise of a doubtful right, has been conceded and respected by the fraternity throughout the entire world. The Province of Nova Scotia is as much a part of the jurisdiction of the Grand Lodges above named, as Alaska, or other unorganized territories within the American Union, is a part of the lawful and common jurisdiction of the Grand Lodges of the United States. Nor is it a sufficient answer to the proceedings of our brethren in Nova Scotia, that because three Lodges in one of our territories may organize a Grand Lodge, so may the same number in Halifax throw off their allegiance to their parent Body, and form an independent Grand Lodge within their own Province. The cases are not analogous. In the former, the Lodges are, almost without exception, always united and harmonious in their action. If the fact were otherwise, and a large *minority* of the Lodges in any territory, as in the case we are considering, should attempt to organize such a body, in opposition to the wishes of the *majority*, it is very questionable indeed whether they would find a single Grand Lodge in this country willing to recognize the lawfulness of their proceedings, and to receive them into fellowship. Besides, our system of masonic government differs in many material respects from that of most of the Grand Lodges of Europe. We have no Provincial Grand Lodges in this country, nor Provincial Grand Masters to watch over and superintend our territorial Lodges. There is consequently little or no sympathy between them, other than that which arises from their general fraternal relations. Each is under the immediate authority, and subordinate to the practices and laws of its own Grand Lodge, to which alone it is responsible. The consequence is that there is little uniformity in their proceedings, practices, or rituals. They are, in short, subject to all the inconveniences and embarrassments arising from the want of a common head to rule and direct their labors. All this is obviated by the English system, through its Provincial Grand Masters and Grand Lodges, acting within their respective Provinces as the representatives, and with nearly the same powers of their principal. The two systems are, therefore, materially different. The same laws and general practices which govern in one case, cannot properly and justly be accepted as the rule of government for the other. The propriety of any local proceedings or measures on the part of either, must be determined by the conditions and circumstances of the case.

But however the merits of the dispute may stand, we are happy to learn that, if the subject be met by all parties interested in it, with forbearance, and in the true spirit of masonic brotherhood, there is a reasonable prospect that it may at no distant day be adjusted to their entire satisfaction, and, we trust, to the restoration of the harmony and fraternal love which have so long distinguished them, and which are so essential to their present and future prosperity.

Under date of Halifax, September 18, 1868, a correspondent, high in official position and influence, writes as follows :— " Some two years ago several Lodges in this Province, holding under the Grand Lodge of Scotland, from some grievances (perhaps more imaginary than real), threw off their allegiance to that Body, which, as well as the Grand Lodge of England, has for many years past, had its representative Provincial Grand Lodge in this Province, over which the R.W. Br., Hon. Alexander Keith, has had the honor to preside for a period of nearly thirty years.

" The disaffected brethren having thus, in a very unceremonious and unconstitutional manner, seceded from their lawful authority, at once, *and without the knowledge or consent of their Parent Grand Lodge*, declared and published themselves to the world as ' The Grand Lodge of Nova Scotia,' and claimed *exclusive* jurisdiction over the entire Province !

" From that period up to the present, this so-called Grand Lodge of Nova Scotia has not ceased in its endeavors to alienate the other Lodges (*which constitute the great majority*) in this Province, from their allegiance to the Grand Lodges of England and Scotland ; which endeavors, I regret to say, have not been altogether unsuccessful.

" I am informed that several of the Grand Lodges in the United States have recognized the said Grand Lodge of Nova Scotia, in the absence of a knowledge of the true state of affairs ; but I am glad to learn that the Grand Lodge of Massachusetts (with several others) has wisely, and with commendable caution, and respect for their sister Grand Lodges of both England and Scotland, refused to be drawn into a recognition of a Body constituted on such questionable authority, until at least such Body should have received the sanction and approval of the supreme authority from which it had so abruptly seceded.

. . . .

" From the printed circulars which I take the liberty to enclose herewith, you will perceive that every effort has been made, constitutionally, on our part, to reconcile the disaffected brethren, and to restore the Lodges to a state of love, peace, and unity ; but so far, I am sorry to say, these efforts have not been successful. Negotiations are, however, now going on between the loyal Lodges in this Province (which, as already stated, constitute the majority), and the parent Grand Lodges at home, with the view of establishing an independent Grand Lodge of Nova Scotia, which shall merit and enjoy the full concurrence and approval of the Grand Lodges of Great Britain, as well as all other supreme authorities in communion therewith ; such negotiations, I am happy to say, point to an early and satisfactory issue."

We cannot conveniently spare the necessary space in our pages for a republication in full of the printed circulars with which we have been kindly furnished by our correspondent, nor would they be particularly interesting to our readers. They relate principally to the correspondence and negotiations which have been going on for the past year between the parties to the controvery, with a view to an early reconciliation of the pending difficulties. The first is dated March 21st, 1868, and was addressed to the Lodges in the Province holding under English authority. The purpose of it is stated in the following paragraph :—

"We do not deem it necessary to refer at any length to the discussions which have unfortunately arisen among the Craft, which led to the secession of a number of Lodges from their allegiance to the parent Grand Lodge in Scotland, and resulted in the establishment of a body styling themselves 'The Grand Lodge of Nova Scotia,' and assuming to have *exclusive* territorial jurisdiction within the Province. The facts connected with this movement are familiar to all our Lodges, and it is unnecessary for us further to advert to them. The duty with which we feel ourselves charged under the resolution, is to ascertain the feelings and wishes of the Lodges as respects the formation, in Nova Scotia, of an *independent* Grand Lodge, under which, as well the Lodges under English and Scottish authority as the present so called "Grand Lodge of Nova Scotia," would be united in one compact body of Freemasons, with our present District Grand Master, the Honorable ALEXANDER KEITH, at its head. We have reason to be assured that the present so called "Grand Lodge of Nova Scotia," are willing to come into such an arrangement, as also the Lodges under Scottish authority, provided the English Lodges should concur in the movement. We have also good reason to believe that the Grand Lodge of England will not oppose the desire of the subordinate Lodges in this respect, should they evince anything like a unanimous wish to separate from the parent Body, and become independent."

It will be seen from the foregoing, and the fact is too important to be disregarded, that the seceding Lodges are all holding under the Grand Lodge of Scotland, and that having formed themselves into a Grand Lodge, they assume and claim to exercise "*exclusive* territorial jurisdiction within the Province." Thus modestly ignoring the rights of the Grand Lodge of England in the territory (which rights it has exercised for more than a century), and virtually denouncing its Lodges, which constitute a large majority, as *intruders*, occupying a jurisdiction to which they have no legal claim !

The intimation which the circular gives, that an independent Grand Lodge for the Province can be formed, under lawful authority, and such as ought to be satisfactory to all parties, is predicated on a letter from the late Br. William Gray Clark, Grand Secretary of the Grand Lodge of England, dated July 8th, 1868, in which the writer says :—"At the next Quarterly Communication of the Grand Lodge, the Grand Master will cause a motion to be brought forward to this effect, that in the event of the Lodges in Nova Scotia, holding warrants under the Grand Lodge of England, being unanimous or nearly so, in their wish to form a separate and independent Grand Lodge, the Grand Lodge of England will throw no difficuly or impediment in the way of recognition."

Previous to the receipt of the foregoing letter from the Grand Secretary of England, the English Provincial Grand Lodge of Nova Scotia, acting on assurances previously received, proposed to the recusant Lodges, comprising the new *Scottish* Grand Lodge, "that a convention of all Masons or Lodges in the Province be called together at some convenient place, for the purpose of forming a united independent Grand Lodge, under one head, to be called the "United Grand Lodge of Nova Scotia." To this proposition that Body did not accede ; but proposed instead, "that the Lodges under the English Jurisdiction shall be *welcomed* into the Grand Lodge of Nova Scotia, should an *application* be made, either through the Grand Secretary of the District Grand Lodge of England, or directly by the Lodges, to the Grand Lodge of Nova Scotia (meaning the new Body). That then the Grand Lodge of Nova Scotia (will) issue such authority to said Lodges as will entitle them to all their Lodge rights, such as their funds &c. ;" and to *new* Charters from the assumed Grand Lodge of Nova Scotia. This proposition was of course rejected ; and the committee having the negotiation in charge, very properly say : "The proposal made to the English body, viz., that their Lodges, ranging from one hundred years of age and downward, shall surrender their Charters, and *apply for admission* to a Body of only two years standing, and a very partial recognition, appears to your committee, repugnant to every principle of justice, and humiliating to our masonic manhood." *

Here the negotiation seems to have terminated, at least for the present. The presumption however is, that unless aggravated by foreign interferance, better counsels will ultimately prevail ; that the English Lodges will unite in the establishment of an independent Grand Lodge for the Province, with the consent and approval of their parent Grand Lodge of England, and that before the expiration of another year, the existing prejudices and animosities having been swept away, the pending difficulties will be adjusted, to the mutual benefit of all parties.

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* The first Lodge of which we have any knowledge as being established in the Province, was Halifax Lodge, authorized by Dispensation from the Grand Lodge of Massachusetts, in 1740. In 1750 Royal Lodge at Annapolis was established, and in 1758 another was holden at Louisburg, by the same authority.

MIZPAH LODGE.

WHATEVER else may be thought of this name, it indisputably possesses the merit of originality and appropriateness; for, to the best of our knowledge, it has not a precedent in the nomenclature of masonic Lodges. It takes its name from a city of Gad, in the mountains of Gilead, where Laban and Jacob made their celebrated COVENANT, about 1739 years B. C., and where Jeptha dwelt when he made his covenant with the Israelites on the other side of the Jordan. The meaning of the word is *elevation*, probably from the mountanous situation of the town to which the name was given; but its appropriateness is better illustrated by the covenant to which it refers, as contained in the 31st Chapter of Genesis. Jacob, after his long servitude, had privately stolen away from Laban, and was on the way to the land of his fathers, with his two wives, Rachel and Leah, when he was pursued by the former and his brethren, and, after seven days' journey, was overtaken in the mount Gilead. A warm controversy naturally ensued. Explanations followed, which seemed to have satisfied Laban, and he said to Jacob, "Now therefore, come thou, let us make a COVENANT, I and thou, *and let it be for a witness between me and thee.* And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, gather stones; and they took stones, and made a heap; and they did eat there upon the heap. And Laban called it Jegar-sahadutha: but Jacob called it Galeed. And Laban said, this heap is a witness between me and thee this day. Therefore was the name of it called Galeed, and MIZPAH; for he said, *the Lord watch between me and thee, when we are absent one from another.* If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. And Laban said to Jacob, behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, *and that thou shalt not pass over this heap and this pillar unto me, for harm.* The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them; and Laban departed, and returned unto his place."

The application of this covenant to the engagements entered into in the Lodge room, will be sufficiently obvious to every intelligent brother, without comment or illustration.

The Lodge was constituted at Cambridgeport, by the M.W. Grand Lodge, on the evening of the 5th of October, in the presence of about two hundred brethren. The ceremonies were interspersed with music under the direction of Br. Howard Dow, Grand Organist of the Grand Lodge. The whole ceremony was impressively performed, and in our long experience, we have rarely met with a more attentive and gentlemanly audience, or one that more distinctly indicated the high intellectual and moral character of our first class Lodges in this Commonwealth. Such Lodges are an honor to the Order, and a guarantee of its continued prosperity.

At the conclusion of the ceremonies in the Hall, the brethren were invited to the banqueting room, where provision had been made for their refreshment, by the popular caterer, Br. J. B. Smith of this city. The tables were handsomely spread, and bountifully furnished with whatever the most fastidious taste could reasonably desire. At the close, addresses were made by the W. Master of the Lodge, by M.W. Grand Master Dame, R.W. Brothers, Moore, Parkman, and others, and the company dispersed at an early hour.

The officers of the Lodge for the current year are as follows:—

Henry Endicott, Worshipful Master; George H. Folger, Senior Warden; George P. Carter, Junior Warden; A. W. Stevens, Chaplain; Daniel W. Chamberlain, Treasurer; Seymour B. Snow, Secretary; George E. Ryder, Senior Deacon; Joseph Child Jr., Junior Deacon; Samuel L. Montague, Senior Steward; Edward T. Nichols Junior Steward; John D. Nutting, Marshal.

GRAND CHAPTER OF MASSACHUSETTS.

AT the Annual Meeting of the Grand Royal Arch Chapter of Massachusetts, held at the Masonic Temple in this city, on the 13th ult., the following were elected officers for the ensuing year: Henry Chickering, of Pittsfield, Grand High Priest; A. F. Chapman, Boston, Deputy Grand High Priest; Jonathan P. Folsom, Lowell, Grand King; Charles H. Norris, Salem, Grand Scribe; Peter C. Jones, Boston, Grand Treasurer; Thomas Waterman, Boston, Grand Secretary. And the following officers were appointed: Z. H. Thomas, Jr., Grand Captain of the Host; A. C. Blethen, Grand Principal Sojourner; Daniel Upton, Grand Royal Arch Captain; Joseph C. Williams, Grand Master 3d Veil; John A, Lee, Grand Master 2d Veil; George Robinson, Grand Master 1st Veil; Rev. John P. Robinson, George L. Hunt, and John W. Dadmun, Grand Chaplains; E. F. Gay and William Merriam, Grand Stewards; Marlboro Williams, Grand Lecturer; George H. Pike, Grand Tyler.

IONIC LODGE.

This is the name of a new Lodge, which for the past year has been working under a Dispensation at East Hampton, one of the most beautiful and thriving villages on the Connecticut river; and which also has the honor of containing one of the largest, most commodious, and best regulated Classical Seminaries for boys, in this State.

The Lodge was constituted by the M.W. Grand Lodge, on the evening of the 25th of September; at which time its new and convenient Hall was dedicated, and the officers of the Lodge, for the current year, were installed: the latter in the presence of the ladies of the members. On the conclusion of these ceremonies, the company repaired to the new Town Hall, where an excellent banquet was served up for their refreshment.

The exercises of the evening were all well and appropriately performed, and are believed to have left a favorable impression, and perhaps modified the opinions of parties present, who were not supposed to be generally favorable to the Order.

The Lodge is composed of gentlemen, whose social relations are such as can hardly fail to command the respect and confidence that are necessary to insure its permanent prosperity. It has done an unusually large amount of work the past year, but it is believed not to have done any that it will hereafter have occasion to regret having done. The Officers installed are as follows:—

La Fayette Clapp, Worshipful Master; William G. Bassett, Senior Warden; Joseph W. Wilson, Junior Warden; Joseph W. Winslow, Treasurer; George S. Clark, Secretary; Fordyce A. Rust, Senior Deacon; George L. Manchester, Junior Deacon; Jasper E. Lambie, Senior Steward; B. W. Hutchinson, Junior Steward; J. D. Campbell, Marshal; Alvah Miller, Chaplain; Emery E. Munyan, Organist; E. T. Sawyer, Inside Sentinel; John Webber, Tyler.

Large delegations were present from the Lodges at Westfield, Springfield, and Northampton. The latter (Jerusalem Lodge) presented the new Lodge with a rich and elegant set of Jewels and Collars, manufactured by Messrs Guild and Delano, of this city.

Actions, looks, words, steps, form the alphabet by which you may spell character.

INFIDELITY IN THE LODGES.

We take great pleasure in transferring to our pages the following paragraphs from the "National Freemason" of New York; and we are especially gratified to know that our brother, who has presided over its editorial department from its beginning, has learned from personal experience, to appreciate more correctly the character and purposes of those nominal Masons who have heretofore contributed liberally by their sceptical writings, to the columns of his interesting journal. Having been made to realize the error into which he was led by designing and unprincipled parties, who have appropriated to themselves a name and relation of which they were never worthy, he has had the good sense and the courage, to place himself right before his readers and his masonic brethren at large, on a matter of vital importance to their individual and associate welfare. And whether the future of his journal shall be pecuniarily more satisfactory than in the past or otherwise, we do not hesitate to assure him, that, by a faithful adherence to the course indicated, it will be more acceptable to his brethren, and more useful in developing and vindicating the true character of the cause he has so long and earnestly served. We shall hereafter look with increased interest for its monthly receipts, and with greater confidence recommend it to the patronage of the brethren. The article referred to is as follows:—

"There is a class of Freemasons among us who are infidels in opinion, who are not satisfied with the comprehensive and non-sectarian character of Freemasonry, but who are desirous of making it an instrument of propagating infidelity and Deism. Their co-laborers in France are one step in advance. They seek to carry us into the darkness of Atheism itself.

"The masonic papers that are propagating Deism and infidelity under the specious plea of non-sectarianism, should at least meet with no favor from Christians.

The "National Freemason" was a great favorite at one time with some of this class, because they mistook our love of freedom and of the catholic basis of our institution for an approval of their views. We were willing for a gentlemanly discussion of great principles, knowing that truth will not suffer when left free to combat error; but this class hate the Bible, and good men, and can discuss none of these issues without abuse of men, brethren and sacred things. By experience we have learned that they are not trustworthy in friendship or business. We also believe that they have no regard for Freemasonry beyond their own personal interests and the use they think they can make of it to advance the cause of error. They are vindictive and persecuting. Whatever exceptions there may be, this we find true of them as a class in this country. They are enemies of Freemasonry within, and are fit auxiliaries of anti-Masonry without. Several of them have joined the anti-masonic crusade, and it would be a God-send to the fraternity if they would go over to the anti-masonic maligners in a body. *They will go.* It is a question of time only. The intolerant infidels, the intolerant papists, and the intolerant anti-Masons! What a glorious combination against our ancient institution!

ST. BERNARD LODGE, SOUTHBORO.'

THIS new Lodge at Southboro' was constituted by the Most Worshipful Grand Lodge, on the evening of the 28th of September last. The occasion was one of marked interest and pleasure to all parties interested in it. On arriving at the depot of the quiet little village in which the Lodge is located, the members of the Grand Lodge were taken in carriages, to the palatial residence of Br. Joseph Burnett, to tea; after which, they were taken to the Hall of the Lodge, in a new building near the centre of the village. The Hall is of sufficient capacity to accommodate comfortably about one hundred brethren, and is richly fitted up, and neatly and tastily frescoed; for which, we understand, the brethren are largely indebted to the liberality of Br. Burnett, to whom also is due, in a very great measure, the credit of bringing the Lodge into existence. The ante-rooms are conveniently arranged, and well adapted to the purposes for which they are hereafter to be used.

The first business in order was the constituting of the Lodge, which was followed by the dedication of the Hall; both of which duties were performed by M.W. Grand Master Dame and his officers, with the customary masonic ceremonies. At their conclusion, a short recess was taken, and the ladies of the brethren were introduced to witness the installation of the new officers; which service was also performed by the M.W. Grand Master, in his usual dignified and more than usually effective and eloquent manner. The ceremony being new to most of the ladies and many of the gentlemen who were present by invitation, was listened to with the respectful attention and interest, which its solemnities are so well calculated to inspire. At the conclusion of this part of the programme, and after the closing address of the Grand Master to the officers and members, the Lodge was addressed, at his request, by R.W. Brothers, Moore, D.G.M., and Parkman and Coolidge, P.G.M's., on the history, objects, principles, and moral influences of the Institution. And the brethren of the new Lodge had the gratifying assurance that many of their friends and visitors, of both sexes, who had honored them by their presence, and who, knowing little or nothing of the true character of the Order, had previously entertained opinions, to say the least, unfavorable to it; left their beautiful Hall with kindlier impressions, and cordial expressions of their satisfaction and good wishes for their continued prosperity.

The Grand Lodge then retired, and were soon after reconveyed to the residence of Br. Burnett, where, in company with the officers of the new Lodge, and other invited guests, they were entertained by their hospitable host and his accomplished lady, at a repast consisting of the luxuries and delicacies of the season. These having been enjoyed, R. W. Brother Parkman was invited to address the company present, which he did, in one of those off-hand, effective speeches, for which he is distinguished. An hour was then spent in social conversation, and in examining the well selected library, and valuable pictures which adorn its walls. Among the latter, we noticed one by Bierstadt; a life-size portrait of Webster, by Ames; a little gem by a New York artist whose name we have forgotten, and many others, all of great merit and value. The company then separated, and the members of the Grand Lodge retired to their rooms, feeling that they had passed a pleasant and profitable evening.

In the morning, such of them as were out in season, had an hour to spare in strolling about the premises, and enjoying the many attractions which the place presents to the eye. The grounds comprise about three hundred acres of pasture, wood, and cultivated land. To an agriculturist, the most gratifying exhibition would probably be found in the extensive pasture, containing a herd of sixty fine *Jersey* cattle, twenty or more of which are milch cows, affording cream enough for the dairy to make, in the proper season, one hundred pounds of butter a week! The original stock was selected with great care by the proprietor, when in Europe, and it is doubtful if a more choice or valuable herd can be found in New England. We are told that the heifer calves, at their weaning, sell readily at one hundred and fifty dollars apiece. To the lover of this class of animals, it would be worth a ride to Southboro' to see them. The Grand Lodge then returned to Boston.

The new Lodge is composed of gentlemen of tried integrity and moral worth. The Master is an experienced officer, and though we had no opportunity to see him work, we have entire confidence that he is fully up to the standard required by the Grand Lodge. The following is a list of its officers:—

John Blair, W.M.; Leander W. Newton, S.W.; John A. Page, J. W.; Caleb S. Williams, Treas.; Henry S. Wheeler, Sec.; George F. Adams, S.D.; Allan S. West, J.D.; Joseph Burnett, Chap.; Curtis Newton, Mar.; Lewis Brewer, S.S.; Sullivan F. Onthank, J.S.; Franklin Este, I.S.; Lorenzo Walker, Tyler.

ROMAN CATHOLIC INTOLERANCE.

We learn from the papers of the day, that the Roman Catholic Synod in New York, recently enacted "that no *absolution* must be given to Freemasons." This is neither more nor less than denouncing a connection with Freemasonry, as one of the "unpardonable sins," for which no absolution is authorized or allowed by the church, and which consequently, according to its own intolerant creed, consigns the offender to eternal perdition and suffering.

Such an act of bigotry and intolerance would not have been surprising in the fifteenth and sixteenth centuries, when the fires of religious persecution were raging with mad violence wherever the Papal power possessed a foothold; but that the spirit of that dark and ignorant period should be revoked from the dead past, with a view to starting it again upon its unholy career, at this enlightened era of the world's history, and in a community where liberty of conscience and religious toleration are held among the highest attributes of social happiness and political blessings, is not only a matter of surprise, but of sorrow and regret. It is not that Masonry regards as in any sense desirable the countenance or the favor of the Papal Church. It is her old enemy, and she has learned long ago to look upon her as such. The distrust between the two is mutual; and while as Masons we are disposed to treat the Romish Church, however extraordinary its pretensions may be, with the respect due to every religious denomination, we are by no means anxious to increase our numbers by accessions from her sheepfold. But the action of the New York Synod is to be regretted on higher considerations. It is a blow aimed, not only to its own prejudice, but against religion at large. It is a weapon put into the hands of the sceptic and the infidel; and it will hereafter be appealed to, as evidence of the sectarian bigotry and intolerance of other and all religious sects. The infidel will make no distinction, for it is not in his manner nor to his interests to do so. On this ground, the action of the Synod is chiefly to be regretted. Its effect upon Freemasonry is of no account whatever. The power of the Church in this respect, has long since passed away; and this lesson her disciples in New York, if they had not learned it before, should have learned from the recent farcial edict of the Pope, denunciatory of the Freemasons of Continental Europe,—an act which was received by all intelligent men, whether Masons or otherwise, with the ridicule and contempt it deserved, and which probably did more to alienate the affections of his people, and to degrade the dignity of his office, than any previous act of his life. But its influence did not end here. To it is doubtless to be attributed the introduction into the French and other Lodges on the Continent, of a distrust of the whole Christian system, and a spirit of infidelity, which it has required the best energies, and the highest powers of the more considerate and reliable officials of the Order, to suppress and eradicate. The brethren were disgusted at his intolerance, and this led to a general distrust of all religion. It literally drove them from the altars of their fathers; and they set up new and ungodly ones, at which they at least hoped they might be permitted to worship in peace. And this was a natural result of religious bigotry and persecution.

BOSTON ENCAMPMENT OF KNIGHTS TEMPLARS.

The sixty-third Annual Assembly of this Encampment was held October 21st in Gothic Hall, Masonic Temple, for the election and installation of officers. The following were elected and duly installed: M.E. Sir Charles Edward Powers, Grand Commander; Sir William Sayward, Generalissimo; Sir Henry Endicott, Captain General; Rev. Sir John P. Robinson, Prelate; Sir Gideon Haynes, Senior Warden; Sir Samuel Mason, Jr., Junior Warden; Sir Benj. F. Tenny, Treasurer; Sir Solon Thornton, Recorder; Sir Thomas S. Leland, Sword Bearer; Sir Nath. A. Woodbury, Standard Bearer; Sir Z. H. Thomas, Jr., Warder; Sir Samuel B. Hildreth, Third Guard; Sir Seranus Bowen, Second Guard; Sir James H. Upham, First Guard; Sir Eben F. Gay, Armorer; Sir Geo. H. Pike, Sentinel; Sir John B. Rhodes, Organist and Musical Director.

GRAND CHAPTER OF MAINE.

We have been prevented by indisposition and other causes during the past summer, giving that attention to the proceedings of several of the Grand Bodies that have been kindly sent to us, as we should otherwise have been happy to do. Among those which have been thus neglected, are the proceedings of the Grand Chapter of Maine, which held its Annual Convocations at Portland, in May last. The session was well attended, and the business was opened by an interesting address from the Grand High Priest, Companion Josiah H. Drummond, from which we make the following extracts: —

THE NEW TEMPLE.

I congratulate you that we can once more meet in a tabernacle dedicated to Masonry. The Craft in this city have "rebuilded the waste places of their Zion," and, while it may not become me, as one of them, to speak in their praise, I cannot refrain from expressing my sense of their zeal and liberality; and I doubt not that in so doing I but reflect the sentiments of the Craft throughout the State.

THE WORK.

While, during the year just closed, the accessions to our numbers may not have been as great as in the two preceding years, I believe our prosperity has never been greater. The utmost harmony has generally prevailed; the officers and members have, as a rule, been zealous and efficient in the discharge of their duties; the "outer door" has been well guarded, and a closer observance of our rules has been required.

PAST MASTERS.

In some Chapters it is the practice not to confer the P.M. Degree on actual Past Masters or Installed Masters of Lodges. I have formerly approved this practice; but I find upon examination, that the general authority is against it. It has been decided, and is now the law of this Jurisdiction, that Chapter Past Masters cannot be recognized by *actual* Past Masters.

[This is the rule in Massachusetts.]

SOCIAL FESTIVITIES.

After a brief sketch of his more active duties, our Companion says: —

The installations of Mt. Vernon and Eagle Chapters were public, and the occasions were rendered more pleasant and useful than they usually are by the presence of the wives and female friends of the companions, and by social festivities, which happen too rarely, and to which we are wont to attach too little importance. The social element is recognized in Masonry as one of the means of cultivating the spirit of union and brotherly love, and they are its chief supports.

OPPOSITION.

The future of Royal Arch Masonry is bright with the promise of prosperity and usefulness. There is to be just opposition enough to remind us of our duties. There are to be just adverse winds enough to cause us to keep the sails well trimmed, a sharp look-out for shoals, and a steady hand at the helm. Our enemies who attack us, not on account of our *faults* but on account of our *principles*, will do us essential service. But we must adhere to the landmarks, setting our faces as flint against innovations, come from what source they may.

STAND BY THE LANDMARKS.

I adopt the sentiment of another in saying that Freemasonry, like every other sacred truth, cannot do without an outward form. It must have symbols and ceremonies. But these should be under the banner of its primitive form, and on the basis of its simplest and most ancient ritual. If the ritual is to be remodeled and perfected to suit the wants of the age, not one timber in its most ancient frame-work should be changed or disturbed. While I do not pretend that Masonry is not progressive, I do hold that "the original plan of Masonry" is so comprehensive as to allow all the progression, which to our vision, humanity is capable of, and likely to achieve. At any rate, while we are so far from accomplishing what she is capable of performing, we will not waste our energies in lamenting that she is not more comprehensive, or in devising some method for her development. We have ample scope for the exercise of all our powers in showing what Freemasonry is already capable of, by practising and teaching her principles. In order to do this "more than all things else, it is imperatively necessary to elevate the tone of the Lodges, to make the meetings more significant and attractive, to grasp a more comprehensive view of Freemasonry, to quicken the force and power of masonic laws,— in a word,— that the *real* may more closely resemble the *ideal*, in order that all our Lodges and Chapters may be transformed into genuine sanctuaries of liberty, peace, light, love, and life."

The subsequent proceedings were chiefly of a local character, though there are some points in them which we should be pleased to notice, could we conveniently spare the requisite room in our pages; but these, as also any reference to the able report of the Committee on Foreign Correspondence, must be deferred to a more convenient season.

Companion Drummond having declined a re-election, Companion J. M. Larrabee was elected Grand High Priest, and Companion Ira Berry, of Portland, Grand Secretary.

MASONIC TEMPLE.

Temple of beauty,
  Temple of light,
Boundless thy pillars,
  Founded on right;
The starry-deck'd heavens —
  Thy measureless dome :
Faith, Hope and Charity
  Adorn thy White Throne.

What architect rais'd
  A temple so fair,
So true to the plumet,
  The level and square?
The immutable laws
  Yield order and light;
Withheld — the Universe
  Is chaos and night.

Unshaken by ages,
  Confin'd to no clime,
The glory of sages,
  The victor of time,
With Wisdom and Strength
  And Beauty combin'd,
Oh, "Glorious Temple,"
  Of the Master mind! — *Anon.*

Nothing need exceed the grandeur of our fraternity, if it fully realize its mission and be true to its spirit — disowning and abolishing all distinctions that destroy and oppress, and conserving all tendencies in government and country to promote good will to all men. A scholar in the oldest English university has said that universal history has enriched our language with a word that never passed the lips of Plato, Socrates, or Aristotle — the word *mankind;* — that where the Greek saw barbarians, we see brethren; where he saw heroes and demigods, we see parents and ancestors; where he saw nations, we see mankind, many ways severed, but moving to one destiny, and bearing one image of God; as where the ancient material observer saw separate spheres in the sky, we see one system.

UNION LODGE OF NANTUCKET,

In our former Communication, we hinted at the possibility of treating at greater length the subject of "Charity," as manifested in the history of the Lodge whose name stands at the head of this paper.

We then called attention to the early and earnest efforts of the brethren, at the inception of the Lodge, to found a Charity Fund, if possible; or, failing in that, to have means to relieve the most pressing necessities of those who might become subjects of masonic relief.

As early as October, 1771, measures were adopted to secure moneys, to be paid into the Fund of Charity; and it was made imperative, by a deliberate vote of the Lodge, that visitors as well as members should contribute for the purpose.

It is quite possible that the seasons of the year produced some effect upon the minds of the brethren, for it is a noticeable fact, that the coming on of winter, and the following unpropitious first month of spring, were attended with a glow of charity in the Lodge-room that sent throughout the length and breadth of the island, the benignant light of that divine law which bespoke peace on earth, and good-will toward all mankind; neither did it stop here, for the mariner from distant shores, and different countries, often found relief when the pitiless ocean had cast him helpless upon the island.

At the meeting held April 6, 1772, it is recorded that thirteen persons were present; that five shillings were collected for charity money past due, and thirteen shillings from those present, — making eighteen shillings lawful money for the Charity Fund; and, on subsequent occasions, limited record is made of the kindness constantly held in the hearts of the brethren towards those who might need their aid and sympathy. In their prosperity, they did not forget those in adversity; and, when the approach of winter was again beginning to manifest itself, they, on Dec. 16, 1773, —

Voted, That, for the relief of Brother Barrett, the sum of three pounds be sent to him by the secretary, and that six pounds be sent to the Grand Fund; and again, in Feb. 7, 1774, it was —

Voted, That the charity to be paid, shall be three shillings each quarter for each member.

This same spirit of earnestness was present always in the meetings of the Lodge: years did not enfeeble it, time did not repress its activity; the good it hastened to accomplish in the beginning, it was steadfast to pursue unto the end; its hands were not to be folded when the helpless cried for bread, its work was not ended when other burdens needed to be lifted, it never courted repose while sorrowing or sighing, or weariness or helplessness, or orphanage or widowhood came within the circle of its sympathies. Years of labor strengthened it; and at ten, at twelve, and at fifteen years after it had its home in the Lodge, it was as earnest to go into the family with its ministrations, as it had ever been to go to the individual. On Jan. 3, 1785, the Lodge voted twelve dollars to relieve one family; February, three pounds to relieve another, and, on May 2, seven dollars more, and loaned three pounds to another till able to pay; and in September, of the same year, ten dollars were placed at the disposal of a committee, to be by them expended for the relief of another family as circumstances might dictate, — and all this by a Lodge whose resources were necessarily limited, numbering on the roll, in 1772, thirty-nine members, and twelve years later having only twenty-four members present at the Annual Dinner on St. John's Day, in December.

It was not to charities like the foregoing that the brethren limited their attention, as the following extract from a letter to the Grand Lodge will show.

Under date of October, 1772, they write: "As for charity-money, we have none in our Lodge, by reason that we have had the misfortune to have a brother to support, he having been cast away on our Island the last winter, and very much froze, and was under the doctor's hands almost six months. We shall always be ready to deposit what charity-money in the Grand Fund we can, but we think it our duty to keep a small stock by us, as we are so liable to have distressed brethren fall on us for relief." How modestly did the brethren set forth their services in the cause of charity, and how steadily they maintained their right to be their own almoners, measuring their contributions only by the necessities which the future might send to them for relief. In 1778, their sympathies were excited in a new direction, and in October, of that year, they voted "that there be a letter written to some friends in Boston to do what could be done to liberate our brothers living now in captivity on board of prison-ships in New York." The result of this effort on their part was not manifested on the records, though it is to them a record of praise.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling symbals. . . . And now abideth faith, hope, and charity, these three; but the greatest of these is charity."

C.

THE GRAND BODIES OF MISSOURI.

GRAND LODGE.

The Grand Lodge of Missouri held its Annual Communication, Monday the 12th of October ult. One hundred and fifty Lodges were represented, and the attendance was unusually full. The session was particularly interesting, as the order of business included the dedication of the new Masonic Hall. About fifty new Lodges were chartered, and Dispensations were granted for a number of others, making the whole number of Lodges for the State, three hundred and twenty, with about fifteen thousand members. The principal officers elected were: John D. Vincil, Macon City, Grand Master; Rufus E. Anderson, Palmyra, D. Grand Master; Wm. D. Muir, Booneville, S.G. Warden; Alexander M. Dockery, Chilicothe, J.G. Warden; Wm. N. Loker, St. Louis, G. Treasurer; George Frank Gouley, St. Louis, G. Secretary; J. G. Anderson, Steeleville, and John M. Marmaduke, Mexico, G. Marshals; T. J. Starke, Otterville, G. Swordbearer; Robert Hale, Lexington, S.G. Deacon; D. N. Bergoyne, St. Louis, J.G. Deacon.

GRAND COUNCIL OF ROYAL AND SELECT MASTERS.

The Grand Council of the State held its Annual Communication at the same place, and on the 9th of the same month. There was a good attendance, and much interest was manifested in the progress and extension of this branch of Masonry, which is represented as being in a prosperous condition. The following are its principal officers: George W. Belt, Weston, W.P.G.M.; Martin Collins, St. Louis, Deputy M.,P.G.M.; Jno. G. Foss, Hannibal, D.G.,Th.Ill.; Bennet Marshall, Clarkton, G.P.C.W.; F. H. Lewis, Weston, G.C.G.; P. M. Pinckard, St. Louis, G. Chaplain; Wm. N. Loker, St. Louis, G. Treasurer; George Frank Gouley, St. Louis, G. Recorder.

GRAND CHAPTER.

This Body held its Annual Convocation at the same place, on the 7th, with a full attendance of the subordinate Chapters. The Order is flourishing, and the Chapter rapidly increasing. The following are the principal officers for the current year: Oren Root, Jr., of Columbia, G.H.P.; Rufus E. Anderson, of Palmyra, G. King; Lewis F. Weimer, of St. Joseph, D.G.H.P.; L. W. Mitchell, of Jefferson City, G. Scribe; John D. Daggett, of St. Louis, G. Treasurer; George Frank Gouley, of St. Louis, G. Secretary.

THE GRAND COMMANDERY.

The Grand Commandery of Knights Templars also held their Annual Conclave at the same place, on the 5th of the month, with a good attendance of its subordinates. The Order is represented as being in a healthy condition. The following officers were elected and installed: Sir James F. Aglar, St. Louis, Grand Commander; Sir Jno. D. Vincil, Macon, Deputy Grand Commander; Sir James Carr, Hannibal, Grand Generalissimo; Sir B. D. Wallingford, Weston, Grand Captain General; Sir W. M. Rush, St. Joseph, Grand Prelate; Sir Wm. N. Loker, St. Louis, Grand Treasurer; Sir George Frank Gouley, St. Louis, Grand Recorder.

MASONIC DRESS.

[We give the following, rather as a matter of curious interest, than from any expectation that its suggestions will be accepted, for this would be attended with too much inconvenience to be popular, however desirable such a rule might be.]

We presume that our readers know that tbere is such a thing as Masonic Dress, yet we oftentimes think that a majority of the brethren are ignorant of what it is composed, judging from their utter disregard of this masonic custom. We know many of them would be ashamed to welcome guests in their own parlors, clothed as they oftentimes appear in the Lodge. The ancient sympolic dress of a Mason was a *yellow jacket any blue breeches*; alluding to the brass compasses with steel points, which was assigned to the Master or Grand Master as Governor of the craft; but the real dress was a plain black coat and breeches, with white waistcoat, stockins, aprons and gloves.

Time and custom have made a slight change in the above dress, bnt it has never permitted a brother to appear in the Lodge clothed in gray, blue, white or any other color except black. The dress of a Mason at the present time is full black suit, with white gloves (to this there is added on funeral and public festive occasions the black silk hat), and with white leather apron. Brethren, we know that each and every one of you has tbe good name, interest, and prosperity of your Lodge at heart. You can not do more to advance the same than by complying with all its masonic requirements.— *Keystone, Philadelphia.*

DEATH OF R.W. Br. SIMON W. ROBINSON.

It is with deep regret that we have to announce the death of our venerable brother, R.W. Simon W. Robinson, at the advanced age of 76 years. He died at his residence in Lexington, in this State, on the 16th ult., and was buried on the following Tuesday. We have not the means at hand, at the present writing, for such a sketch of his personal and masonic history, as we hope hereafter to give. He was a Past Grand Master of the M.W. Grand Lodge of this Commonwealth, of which Body he had been, for more than a third of a century, an active member. He had also presided over Mt. Lebanon Lodge and St. Paul's Chapter of this city, Boston Encampment, and the Grand Chapter and Grand Encampment of the State; and was also very recently the presiding officer of the Supreme Council 33°, having its seat at New York. He was a zealous Mason, and performed whatever he thought to be his duty, in a conscientious manner. In all his business and social relations, he maintained a spotless character, and his memory will be long cherished with pleasant recollections, by his comparatively few remaining friends, who were most intimately associated with him, masonically and otherwise, in the more active period of his life.

[Since the above was in type, we have received the following from an early friend of the deceased]: —

In our last issue we paid our tribute to one of our honored and honorable brothers, Br. Thomas Power, Esq., and now we have to record the death of another beloved and highly esteemed companion and friend, Simon W. Robinson, Past Grand Master of Massachusetts, who passed from earth on the 16th instant, at the ripe age of seventy-six, in the fulness of years, and in the honors derived from an unspotted life.

Br. Robinson had not those attainments which distinguish the scholar, nor that cultivation which attend the accomplished gentleman, but he possessed that excellent gift of good practical common sense, which showed itself in every position he filled; and he filled many most acceptably. In all his transactions, he was ever found upright, honorable, and trusty, and his memory is without a blemish. He was endowed with a kind, social, and feeling heart, which secured to him a large circle of true friends.

He was a firm supporter of the masonic institution, equally in its darkest as in its brighter days, and sustained all the honors conferred on him by his brethren with credit to himself, and to the advancement of the Order.

He has gone to join the companionship of those of a past generation (now almost extinct), who made his early masonic life pleasant and happy; and we may surely trust that that fraternal connexion will but be continued in the Grand Lodge above.

THE ROD OF MOSES.

THE Hebrew Rabbis tell wonderful stories of this rod. They relate that it originally grew in Paradise and was brought away by Adam; that from him it passed to Noah, and so through a succession of patriarchs, till it came to be transplanted into Jethro's garden, where it took root again; that it was called Zaphir (whence Ziphorah his daughter had her name), and had the Tetragrammaton written upon it; that when Ziphorah fell in love with Moses, her father consented that she should have him if he could pluck up this Zaphir-rod, at the same time publishing a proclamation that whoever did it first should marry his daughter; that, hereupon, several lusty young men came and tried their strength in vain; but that Moses, by being acquainted with the true pronunciation of the name of God, in virtue thereof, did it with ease, and so not only gained his daughter, but this rod into the bargain, with which he wrought afterwards all his wonders in Egypt.

In Exodus iv, 20, it is called "the rod of God." It is not surprising that the Hebrews should have held in great estimation, the rod with which Moses accomplished such wonders in Egypt, and with which he afterwards divided the Red Sea, and brought forth water from the rock at Rephidim. In Exodus it is related that it was Aaron who performed the miracles in Egypt with *his* rod, at the command of Moses; but Josephus ascribes it directly to Moses, and relates that the rods of the Egyptian Sorcerers appeared like Dragons until the rod of Moses devoured them. Perhaps Aaron used the rod of Moses. In Ex. ix, 10, it was Moses who stretched forth his rod towards heaven, and the Lord sent thunder, hail, and fire, and afterwards (x, 13,) the locusts. He also held "the rod of God," in his hand upon Mt. Horeb as he stretched forth his hands to heaven while the Israelites fought the Amalekites.

The rod of Aaron, which bore fruit, and was laid up in the tabernacle as a testimony of the appointment of the Levites to the priesthood, was evidently the same rod, as in Num. xx, 9, "Moses took the rod *from before the Lord*, as he commanded him," and brought water from the rock. This was either the same event related in Ex. xvii, in the wilderness of Zin or Sin, the water being called Meribah, in both places, or else the same miracle was performed a second time in the same place, which is likely, as they encamped there twice in their wanderings. Num. xxxiii. At all events it was Aaron's miraculous rod which performed the latter miracle, and it is not likely that Moses would have been commanded to take Aaron's rod to perform a miracle which had been performed before, unless it were the same; while if this were the same event recorded in Ex. xvii, and the miracle happened but once, there is no escape from the conclusion that it was the same rod, as there he was commanded to take his rod with which he smote the river, while his taking it from before the Lord, as related in Num. xx, shows that it was the rod that was laid up before the testimony. It was not Aaron's name which was written upon it, but the name of the tribe, Levi; and this rod must have been looked upon with peculiar reverence by that tribe as the pledge of their spiritual sovereignty over the people.

We hear nothing more about this famous rod in history, sacred or profane. It was probably destroyed with the Temple. Reported traditions of its preservation are of little value. If the original Ark survived the burning, the rod could not well have been in it, as the Ark was only four feet, four and a half inches long, and the Bible says Moses laid it up *before* the testimony, not *in* it.

The rod is a *symbol of Power*. In the hand of the prophet it represents the power of the Lord; in the hand of the sorcerer the power of magic or evil spirits; in the hand of the king it is a sceptre denoting his authority. Mythology gives a winged staff to Mercury with twined serpents upon it, signifying the speed, wisdom and authority of the messenger of the gods. Fairy mythology assigns a rod or wand to faries and magicians. Pharaoh's magicians were men of no mean power, for they changed their rods into Serpents, "which seemed like Dragons." There is no evidence of their being able to turn them back again, as the rod of Moses saved them that trouble by swallowing all the others, but it is to be presumed that they would have been able to do so.

The rod or staff of the Lord is constantly used in the scriptures as an emblem of power. In Isaiah xi, 1, "There shall come a rod out of the stem of Jesse" . . . "he shall smite the earth with the rod of his mouth."—*Masonic Token.*

GRAND LODGE OF IOWA.

WE are indebted to the kindness of R.W. Brother T. S. PARVIN, Grand Secretary, for a very handsomely printed volume, of something more than twelve hundred pages, containing the proceedings of the Grand Lodge of Iowa from 1864 to 1868 inclusive. The volume is the fourth of its series, and brings the proceedings, and, with them, the history of the Grand Lodge of Iowa, down to its Annual Communication in June last. The entire series has been brought out under the supervision of Brother Parvin; and in its complete and judicious arrangement, no less than in the beauty of its mechanical execution, it is altogether creditable to his intelligence, industry and good taste. Each volume has appended to it, a carefully prepared index, and is embellished with portraits of Past Grand Masters. The work is also complete in all other desirable respects; and while it is a valuable contribution to the masonic literature of the day, it cannot fail to be particularly acceptable and useful to the brethren of Iowa.

We have also received a similar volume, executed in the same excellent style, and with the same careful arrangement in its compilation, containing the proceedings of the Grand Chapter of the State, from its organization in 1854 to 1867, both inclusive. The volume comprises about six hundred pages, and will be a valuable addition to any masonic library. We tender our thanks to Companion Langridge, Grand Secretary, or whoever may have sent us the volume, for his acceptable gift.

REQUISITES OF A MASON.

THE pre-requisite qualification of candidates for admission into the mysteries of Freemasonry, are of three kinds — mental, moral, and physical.

The mental qualifications are, that the candidate shall be a man of sane mind, — that is, neither a fool, an idiot, nor a madman; but one responsible for his actions, and competent to understand the obligations, to comprehend the instructions, and to perform the duties of a Mason. The mental qualifications refer to the security of the Order.

The moral qualifications are, that he shall be no "irreligious libertine," but an obeyer of the moral law. That is, he must be virtuous in his conduct and reputable in his character, lest the dignity and honor of the institution suffer by the admission of unworthy persons. Neither must he be an atheist, but an humble believer in the wisdom, power, and goodness of God, a belief which constitutes the religious creed of Freemasonry, and which is essentially necessary to a Mason as a check upon vice, and a stimulus to virtue. Another important moral qualification is, that the candidate must come of "his own free will and accord." Masonry does not delight in proselytism. Though our portals are open to all who are worthy, yet we are unwilling that any should unite with us except they be persuaded to the act by their uninfluenced convictions of the beauty and utility of our institution. The moral qualifications refer to the *respectability* of the order.

The physical qualifications are, that the candidate shall be twenty-one years old or more, free-born or no bondsman, of able body, and "of limbs whole as a man ought to be." — *Mackey.*

BURNS' FAREWELL.

A WRITER in a Scotch paper gives an interesting account of a meeting with a real acquaintance of Burns, who spoke sensibly of his character and genius. He says: "I happened, in the presence of this old man, to be singing, in my own way, the 'Farewell to the Mansons' Lodge, Tarbolton.' 'Haud your tongue, man, and no spoil that sang,' quoth he. 'I heard it once sung to perfection, and canna think to hear onybody abuse it.' 'And where happened ye to hear it?' said I. 'I heard it,' said he, with emphasis, 'the first time it was sung in this kintry.' 'Ye couldna do that,' said I; 'for Burns himsel, sung it in Tarbolton, the first time it was sung in public,' 'Ay, did he, man, and I sat at his right hand,' quoth the old man. I made some inquiries about several things connected with the meetings, which inquiries he answered in the following manner: 'It was a great treat to see and hear Burns that night. There was a number of us belonging to the Lodge, who had been often meeting wi' him and making speeches, and we thought it was a pity to see him gaun awa' without hearing us in such a shape as to be sensible of our greatness. We met, and looked out subjects for our speeches, every one taking up his favorite theme. We met and rehearsed our pieces to our ain satisfaction. The night cam' when we were to have a farewell meeting o' the Lodge, in honor o' his guan awa.' There were about ten o' us sat that night as if we had been at a burial. We were sae fu' o' our speeches, we durstna open our mouths, for fear some bit o' them would fa' out. I had repeated mine twice or thrice to mysel', and suppose the rest were doing the same thing. We had determined to astonish the bard for ance, so he might hae mind o' us when far frae us. He was late coming in that night, a thing uncommon wi' him. He came at last. I never in my life saw such an alteration in onybody. He looked bigger-like than usual, and wild-like. His een seemed stern and his cheeks fa'n in. He sat down in the chair, as Master. He looked round at us. I thought he looked through me, and I lost the grip o' the beginning o' my speech, and no for the life o' me could I get it again that night. He apologized for being late. He had been getting o' things ready for going abroad. Ha could get to us no sooner. He intended to have said something to us, but it had gone from him. He had composed a song for the occasion, and would sing it.

He looked round on us and burst into a song, and such as I never heard before or since. If ever a sang was sung it was that ane. O man, when he came to the last verse, where he says: —

"A last request permit me here,
When yearly we assemble a',
One *round* — I ask it wi' a tear —
To him, *the bard that's far awa'.*"

That last sight o' him will never leave my mind. He arose and burst into tears. They werna sham anes. It was a queer sight to sae mony men burst out like bubbly boys and blubber in spite o' themsel's. Soon after the song he said he could stay no longer. Wishing us all well, he took his leave, as we thought, forever. We sat and looked at each other, full as we were wi' great speeches. Nane o' them cam' to the light that nicht. The greatness o' Burns was not understood by onybody; but there is a feeling I wouldna like to part wi'. I looked on this auld man as a great man. I respected his state of mind, and excused him for not being pleased wi' my singing, although it was my attempt at it, which brought out his great speech."

EX-GOVERNOR THOMAS H. SEYMOUR.

This distinguished statesman and devoted Freemason was buried in Cedar Hill Cemetery, Hartford, September 7th. The streets were thronged with people, flags displayed at half-mast, stores closed, and residences draped in mourning. The Knights Templars held their services over their late lamented Commander, after which it was conveyed to Christ Church, where it was guarded by the Knights. The remains were inclosed in a heavy rosewood casket, covered with black cloth with silver trimmings. The plate bore the simple inscription: —

Thomas H. Seymour.
Died Sept. 3, 1868,
Aged 60 years.

The body was plainly attired in black, and near it was the sword of the deceased, while on the left breast rested a masonic jewel and masonic emblems but a few months ago presented by his brother Masons. For over two hours the throng moved past the coffin to take the last look at the face of the honored dead. The features retained a life-like appearance, and had little of the appearance of death. The face bore an expression of perfect peace.

A little after two o'clock the services at the Church were held, at the conclusion of which the procession was formed, consisting in part of three military companies, with bands; Knights Templars from Hartford, New Haven, and Springfield, with bands; Masonic Lodges; Governor English and Staff; Judges and Clerks of the State Courts; Members of the Bar and City Government; Irish and German Civic Societies, etc.; making a procession about a mile in length. Minute guns were fired during the march of the procession.

Hon. James E. English has been chosen the President of the "Seymour Monument Association," formed for the purpose of securing a suitable monument to our late brother.

Our brother died of typhoid fever, aged 60 years. He was taken sick in North Carolina, while delivering an address before the University at Raleigh. He was educated at Middletown Military Institute, studied law, and practised his profession. He was editor of the "Jeffersonian" from 1831 to 1833; Judge of Probate 1836–7; and a representative in Congress from 1843 to 1845. In 1846, he went to Mexico as Major of a New England regiment, and was promoted to Colonel after the battle of Chapultepec. He was elected Governor of the State in 1850, and re-elected three times in succession; was Minister to Russia during President Pierce's administration, and has held other offices of honor and trust. He was much respected for his generous and social qualities, and had a large circle of friends and acquaintances throughout the country. He was for years a prominent member of the masonic fraternity. —*National Freemason.*

MASONIC SIGNAL OF DISTRESS.

BY BR. C. F. MORTON, N.Y.

While in company with a brother Mason he narrated the following incident, which, as it is characteristic of the link which unites them together under all circumstances, I will give it to you:

During the severe winter of 1857 there was a large number of vessels frozen fast in the ice of the Chesapeake Bay. So thick was the ice and intensely cold the weather, that not even the steam-tugs could force their way through the fields of ice to extricate themselves, or render assistance to vessels which depended on their sails to save them from this perilous situation; to add to their helplessness, some of them had their crews badly frost-bitten. Among them was Captain C——, a young man who had followed the sea from a boy, and had a year or two previously married a young woman from down East, who had been a schoolmate when a child. After marrying he invested all he had laid up during his sea-faring life, together with her small patrimony, in a fine fore-and-aft vessel, which, next to his wife and child, was the pride of his life. Being in the coasting trade during the winter season, he found himself in this unpleasant predicament, and with many others was rendered nearly helpless by having his crew so badly frost-bitten that they could not handle a rope, or give him any assistance in case of necessity. To add to his trouble a gale came on, and the ice, taking a drift, was hurrying his devoted schooner on a reef of rocks where she would inevitably be lost. Then came uppermost in his thoughts his young wife and child, who, if he and his vessel were lost, would be a widow and orphan, and if, perchance, he should be saved, he would return a beggar — everything was vested in this schooner and her cargo. A signal of distress had been hoisted all the day, but it brought him no aid, for nearly all the others were in the same state as himself, and fully occupied with their own vessels, and none had found time to come to him; he must, therefore, trust to an "all-seeing eye," and abide the result; when, as if by inspiration, the thought struck him that he was a "Freemason," and possibly there might be some brother Mason in command of a vessel in his vicinity. He immediately made the masonic signal of distress, and to his great joy, in less than twenty minutes he saw no less than three boats put off to his vessel. Coming along side, they sang out, "Hallo! Captain, dont you see that reef astern? why dont you get up your anchor, get on sail, and try to wind it? He replied: "I am alone, all hands are below badly frost-bitten, and cannot do anything." They waited for no more, but springing aboard, in a few moments the anchor was a-peak, sail made on the vessel, and she not only cleared the reef, but was brought in a place of safety, where they came to anchor, and then went below to take something to drink. The captain, after thanking them for their timely aid, asked them if they had seen his flag with the union down, and, if so, why they had not come to his assistance before. In reply, they asked why he had not come to theirs; he said he could not, as he was alone; they replied: "How were we to know that? we had our hands full to look out for our vessels, and no time to attend to other; but when you made the signal of a brother Mason in distress, we were bound to come to your assistance at all hazards."

After finishing his narration, Captain C—— remarked: "Well, captain, I think the masonic tie, in this instance, has fully compensated for all I have ever done, or shall have in my power to do, for the cause of Masonry."

NOT TOO OLD TO BE GOOD.

The incident to which we refer was connected with one of the old Patriarchs of Masonry, in Jackson. Father Livermore, as he was familiarly called by the Brotherhood,— and the sire of one of the honored members now living there, who stood by us,— was one who received the love of all. This venerable Craftsman held the responsible office of "Overseer of the Poor," and was a faithful member of the Baptist Church. He had many a warm controversy with his brethren in the Church, because of his true zeal and strong love for Masonry. They wanted him to do the foolish act of renouncing and leaving Masonry. But none of their pleadings moved him one particle. As firm as the eternal hills, he stood for his principles, and was true to his integrity While looking faithfully after the poor, and supplying their wants, he found a poor widow, whose income was insufficient to save her from want and distress. She was neither a Mason's widow or a daughter; if our memory serves us, the, too, was a member of the same church. Be this as it may, her needs were known to this good old Samaritan, this noble veteran of Freemasonry. One evening he came into the Lodge, and most feelingly presented the case of the widow. We shall ever remember the plea he made as he leaned upon his staff: "I am an old man, just about to step upon the brink of the grave; a few more setting suns, and my earthly labors will close. This tenement of earth is becoming inactive, and ere long must go to the resting-place of all the living. Even now, at this time, I can scarcely feel the *grip*, and with much difficulty *hear the word*." Then straightening himself to his youthful stature, and seeming to catch additional inspiration, exclaimed, in a full tone of voice, and the sound was as sweet as music on the shore, "*I am not too old to practice masonic charity*." The result was that the Lodge contributed liberally, and placed the funds in his hands to supply her wants. What a noble act! and what a bright page in the masonic life of this excellent brother. And now, what a magnificent example to leave on record for the contemplation of a younger brotherhood. He has departed, since that time, to that Lodge in the bright summer-land, where there are no pleadings for the widows and the poor. May his memory be long cherished, and his good deeds perpetuated among the Craft far down the lapse of time. — *Mystic Star*, *Chicago*.

TEMPLARISM IN NEW BRUNSWICK.

The Union De Molay Encampment and Priory, under the banner of the Royal, Exalted, Religious, and Military Order of Masonic Knights Templars of England and Wales, and the Dependencies of the British Crown, under Special Warrant of authority from V. H. & E. Frater Col. W. J. B. McLeod Moore, 33°, Grand Prior of the Dominion of Canada, Frater T. D. Harrington, 33°, Deputy Grand Prior, and Sub Grand Prior of England and Wales, and Frater Thomas B. Harris, 32°, Grand Chancellor, was, in due and ancient form, constituted and dedicated, in St. John N.B., the 9th day of October, 1868, as "The Union De Molay Encampment and Priory," in the presence of a large number of Sir Knights, by Past Eminent Commander Christopher Bezant, 18°, of "All Souls" Encampment, Dorset, England. After which, agreeably to authority, the E. Commander Frater Robert Marshall, 32°, was duly inducted into the Chair and greeted as Eminent Commander; after which Frater Dr. T. A. D. Forster was installed First Captain C.C., and Frater James Domville, Second Captain C.C., and acknowledged.

The assembly was a very harmonious one, and the ceremony most interesting to the visiting Sir Knights, many of the oldest Fraters in the Province joining in the active duties of the Conclave; among whom were noticed the venerable Frater John Willis, and the Provincial Grand Master of the Royal Order of Scotland, Robert W. Crookshank.

It was, at the close of the assembly, intimated by the Eminent Commander that the remaining officers would be appointed and installed at the next Conclave; namely, Prelate, Treasurer, Registrar, Expert, Almoner, First and Second Standard Bearers, Captain of Lines, First and Second Heralds, Organist and Equerry, together with a Finance Committee.

At the termination of the proceedings an enjoyable re-union was had, and amongst others, the following toasts were proposed and responded to, namely, The Queen, by Frater Bezant; The Grand Master, Grand Chancellor, and Grand Priory of England and Wales, and the Dependencies of the British Crown, by Frater Dr. T. A. D. Forster, Frater Col. Moore, Grand Prior of Canada, Frater Harrington, Sub-Grand Prior, Frater Harris, Grand Chancellor, and Frater the Honorable Alexander Keith, Provincial Grand Commander of New Brunswick and Nova Scotia, by Frater Robert W. Crookshank; "The Fraters of our Order, the World over," by Frater James Domville.

ANNUAL MEETING OF FELLOWSHIP LODGE, BRIDGEWATER.

L. PARSONS, M.; F. S. Strong, S.W.; F. S. Churchill, J.W.; Caleb Hobart, Treas.; W. R. Churchill, Sec. All re-elections, except the Secretary, E. W. Lovell, who has held the office of Secretary for eight years, declining to serve longer. There were present at the meeting, three Past Masters of over thirty years standing; one of whom, Br. Artemas Hale, was Master of the Lodge fifty years ago. Br. L. W. Lovell has been an active member of the Lodge for sixteen years, fifteen of which he has held office in the Lodge, and has seen the degrees conferred on one hundred and one members, during that time; the Lodge now numbers one hundred and twelve.

As a token of the feeling of the Lodge towards Br. Lovell, he was presented with a valuable watch and chain by the members of the Lodge.

THE ENGLISH MASONIC CALENDAR.

THE term "Ancients" in Anglican Masonry refers to Athole Masons. The present is termed "United Grand Lodge of England Calendar." Then there is the "British and Irish Calendar." The union between the "Ancients' and "Moderns" took place A. D. 1813, at which time, the Lodges of both Grand Lodges were renumbered. All the "Ancient" Lodges took higher numbers than the "Moderns" of the same dates, because the Lodges of each Grand Lodge were numbered alternately, and no Lodge among the "Ancients' could date beyond 1741, whereas the "Moderns" had many from 1723 to that date, and two or three before 1717. Browne's "Master Key" of 1799 contained a list of Modern Lodges.

ST. ANDREW'S CHAPTER.

THE ninety-ninth Annual Meeting of St. Andrew's Royal Arch Chapter of Boston, was held at the Masonic Temple, on Wednesday evening, October 7th, and the following officers were elected, and duly installed: A. F. Chapman, M.E. High Priest; Charles W. Romney, E. King; Wm. S. Hills, E. Scribe; W. F. Peirce, Captain of the Host; J. N. Peirce, Jr., Principal Sojourner; Gideon T. Mansfield, Royal Arch Captain; Wooster B. Mayhew, Master of the Third Veil; Seranus Bowen, Master of the Second Veil; G. S. Eastman, Master of the First Veil; John McClellan, Treasurer; Thomas Waterman, Secretary; Rev. John P. Robinson, Chaplain; E. S. Long, S. Steward; Wm. O. Clough, J. Steward; G. H. Pike, Tyler.

This Chapter is in a most prosperous condition, and has already appointed a committee to make arrangements for celebrating its one hundredth anniversary in August, 1869, which will no doubt be a rare and interesting occasion.

THE POPE A MASON.

THE foreign correspondent of the Pittsburg (Pa.) "Morning Chronicle," in one of his recent letters has the following paragraph:—

> Is the Pope a Freemason or not? That is the question, which it is to be hoped, the International Congress of the Craft will set at rest, on their meeting at Havre. The masonic records of Sicily are again brought forward to attest the fact, and photographs are exhibited in Paris, of Worshipful Grand Master Ferretti, looking as bland, as in his white robe as Pope. If he has been one he has kept the secret well, and it is fortunate, that he, as a matter of course, must be numbered with the elect, else his anathamas, like the Chinese proverb about curses, might be chickens that come home to roost. The fact must modify the terrors of those brethren, who have been consigned wholesale to the calidarium of the other world. The Ecumenical Council ought to investigate the matter: it might prove as interesting as some of the subjects proposed to be looked into.

[Our brethren at Paris, who have investigated the subject, say the records of the Lodge at Sicily show that the present Pope was initiated into Masonry there. The date is not given, but it was probably in early life, and when he was a student, or in the priesthood, and of course many years before his exaltation to the chair of St. Peter. His secession is not a matter of surprise or regret.] — ED. MAG.

JOSEPH WARREN REVERE, only surviving son of the late Br. **PAUL REVERE**, of revolutionary memory, died at his residence in the neighboring town of Canton, on the 12th ult., aged 91 years. He was one of our most enterprising merchants.

GRAND LODGE OF COLORADO. — The Eight Annual Communication of the Grand Lodge of Colorado, was held at Central City, October 6, 1868. The following officers were elected: —

H. M. Seller, Central City, Grand Master; A. Sagendorf, Dacota, Deputy Grand Master; B. W. Wisebart, Central City, Senior Grand Warden; W. D. Anthony, Denver, Junior Grand Warden; R. Sopris, Denver, Grand Treasurer; C. O. A. Parmalee, Georgetown, Grand Secretary; Hal Sayr, Central City, was appointed Chairman Committee Foreign Correspondence.

WALTHAM ROYAL ARCH CHAPTER. — This Chapter is in a very flourishing condition. The Annual Installation took place on Thursday evening, the 22d inst., and the following were installed officers for the year ensuing, by Excellent Companion, A. F. Chapman, Deputy Grand High Priest, assisted by the Grand Captain of the Host, and Excellent Companions Williams and Romney: —

R. L. Davis, High Priest; H. W. Hartwell, King; George A. Bates, Scribe; N. S. Whitney, Captain of Host; C. W. Stone, Principal Sojourner; John E. Whitcomb, Royal Arch Captain; K. M. Deane, Master 3d Veil; H. N. Fisher, Master 2d Veil; James B. Fuller, Master 1st Veil; C. H. Graves, Treasurer; C. C. Bills, Secretary; L. P. Frost, Chaplain; Charles A. Brackett, F. P. Pratt, Stewards; H. F. Gerould, Tyler; A. F. Bacon, Organist.

TWENTY-EIGHTH VOLUME. — We lay before our readers to-day, the first number of the twenty-eighth volume of this Magazine, affording brethren who are not now subscribers an opportunity to secure the new volume complete, by sending in their names at an early day.

BILLS. — Subscribers to whom bills for past indebtedness to this Magazine have been sent, will oblige us by giving their early attention to them.

FOR SALE. — A complete set of this Magazine, 27 vols., neatly bound.

R.W. BR. H. G. REYNOLDS. — We are gratified to learn that our estimable friend and brother, H. G. **REYNOLDS**, Esq., late Grand Secretary, was elected Grand Master of the M.W. Grand Lodge of Illinois at the recent Annual Communication of that Body.

We learn also that he was re-elected Grand Secretary of the Grand Chapter of the State, which latter office he has held for several years past, being the first to which he was ever elected in any Grand Body. We congratulate our distinguished brother on his preferment, and the fraternity of Illinois on having so competent an officer to preside over their Grand Lodge.

HON. FRANCIS GRANGER, a prominent leader in the anti-masonic party in New York, died at Canandaigua, in that State, on the 8th of August last. In 1828 he was the anti-masonic candidate for Governor, but was defeated. In 1836 he was the anti-masonic candidate for the Vice Presidency, with General Harrison for President, but failed of an election. He was an ambitious and reckless politician.

BR. VIENNET, Grand Master of the Supreme Council, 33°, of France, died at Val. St. Germain on the 10th of June last, and has been succeeded in his office by Br. Alligri.

BR. JOHN HERVEY, has been appointed Grand Secretary of the Grand Lodge of England, in place of Br. William Gray Clark, deceased.

WE regret to learn that our brother, the Hon. Caleb Cushing, one of the most remark, able of our public men, of large capacity-great learning, acuteness of intellect, and power of labor, has resigned his place as chief of the commission for codifying the United States' laws.

SIR LUCIUS CURTIS, Bart., Admiral of the Fleet, is the Provincial Grand Master of Hampshire, England.

THIS is the jubilee year of the Earl of Zetland as Grand Master of England.

THERE are forty-five Masonic Provinces in the Grand Lodge of England, and they contributed, in 1867, to the Boys' and Girls' Institution, London, $90,000.

THE Grand Master of England is the Earl of Zetland; of Ireland, the Duke of Leinster; of Scotland, the Earl of Dalhousie.

NEW ZEALAND. — The foundation stone of the new Masonic Hall, Moray Place, Dunedin, was laid on Whit-Monday, by the Provincial Grand Master of New Zealand, Br. Pyke. In Br. Pyke's address, he called attention to the fact that the era of the revival of Freemasonry is also the era of constitutional liberty.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XXVIII.] DECEMBER 1, 1868. [No. 2.

GOVERNOR JONA. BELCHER (1730).

IN our issue for October last, we spoke of the early history of Masonry in the Province of New Jersey, and incidentally using the name of Governor Belcher, intimated an intention of referring, at an early occasion, to his connection with our Order while a resident of Massachusetts. But before proceeding to do so, we may be allowed to remark generally, that the establishment of the Grand Lodge in Boston in 1733, was an event which seems to have been received with universal favor and encouragement by all classes of the community. It was a popular movement, and the ablest and most distinguished gentlemen of the Province soon began to enroll themselves among its members. And it is a notable fact, that between the date above given, and the closing of the Revolutionary War, the names of a very large majority of the master minds who inaugurated and successfully accomplished that great movement, are to be found in the record-books of the Lodges that had been established in Boston in the intermediate time. We do not undertake to account for this on any other ground, than the high character which the Institution early assumed, and the dignified and unexceptionable manner in which its affairs were conducted. A recital of the names which might be given from the records, in confirmation of this, would be of very little interest to the general reader, unaccompanied by such historical notices as would be necessary to illustrate their individual characters, and to indicate their private and public relations. For such sketches we have neither the leisure, nor the room in our pages to spare. We may, however, mention such names as Governor Belcher; Jeremy Gridley, the king's attorney and the most eminent lawyer of his day in the country; his brother, Maj. Gen. Richard Gridley, the engineer at the reduction of Louisburg in 1746, and who also constructed the fortifications at Lake George in 1756; was with Wolfe on the Plains of Abraham in 1758; and erected the fortifications at Bunker's Hill in 1775: James Otis, one of the leading and ablest patriots of the Revolutionary period; Gen. Joseph Warren, of imperishable memory; Paul Revere and John Cutler, to whom, and the sturdy mechanics of Boston whom they led, the whole country owe a debt of gratitude, for effective services rendered in the early days of the great struggle which separated us from the oppressions of the mother country; and among the merchants, such men as John Hancock, Thomas Oxnard, John Rowe, and a long list of others equally distinguished among the business men of their profession. But our present purpose is with Governor Belcher.

He was born in Boston in 1681, and was the son of Andrew Belcher, who rendered efficient service in the IndianWars of 1675. He entered Harvard College at an early age, and graduated in 1699; soon after which he went to Europe, where he spent several years. On his return, he established himself in business as a merchant. He, however, engaged early in political life, and in 1729 was sent as an agent of the Province to England, where he discharged the duties of his commission with so much ability, that in the following year he was appointed to the Government of Massachusetts and New Hampshire, which appointment he held for eleven years, when he was superseded. He then again went to England, and so far succeeded in vindicating his official conduct from unfounded charges which had been made against him, as to obtain the appointment of Governor of the Province of New Jersey, where he arrived in 1747, and where he died ten years after, in the 76th year of his age.

In referring to his removal from the office of Governor of Massachusetts, Barry, in his excellent history of the period, says:— "The opposition of Mr. Belcher to the currency schemes of the Province, and his agency in their defeat, rendered him obnoxious to their numerous favorers; and these, joined to other measures, afforded a sufficient inducement to his enemies to solicit his removal. By forged and anonymous letters, and the help of unscrupulous falsehoods, his friends in England were prejudiced against him; and, as he had failed to fulfil the expectations which had been formed of him, little difficulty was experienced in obtaining the consent of the lords of trade to his displacement. How far he would have succeeded in the management of affairs under the new state of things about to be introduced, it may be difficult to say. His qualifications for the chief magistracy were certainly as good as those of his predecessors. He was a native of New England, and acquainted with its institutions, and, to a certain extent, imbued with its prejudices. He had early enjoyed the advantages of a good education, which were improved by travel, and by intercourse with intelligent circles in Europe. Graceful in his person, and generous in his hospitality, he was a favorite with all with whom he associated; and ambitious of distinction, he was enabled by his wealth to gratify his taste for public display. Condescending in his manners, he was popular with the masses; and, though he was a known friend to the prerogative, and a moderate supporter of the claims of the crown, he was not suspected of disloyalty to liberty, or of a want of regard to the welfare of New England."

We are unable to say where or in what Lodge Governor Belcher was admitted into the Masonic Fraternity. His admission, however, took place in 1704; at which time, he was in Europe. But it is evident, from the annexed correspondence, that he early connected himself with the "First Lodge in Boston," and that he took so great an interest in its welfare, as to command the respect and gratitude of its members. The correspondence was occasioned by his being superseded in the office of Governor of the Province:—

"Thrice Worthy Brother,— We, being a Committee appointed by the Mother Lodge of New England held in Boston to wait on you, take this Oppartunity to acknowledge the many favours you have always showed (when in Power) to Masonry in General, but in a More Especial manner to the Brethren of this Lodge, of which we shall ever retain a grateful Remembrance.

As we have had your Protection when in the most Exalted Station here, so we think its Incumbent on us to make this acknowledgement, having no other means to testify our Gratitude but this; and to wish for your future Health and Prosperity, which is the sincere desire of us, and those in whose behalf We appear, and permit us to assure you we shall ever remain, Honored Sir,

Your most Affectionate Brethren and Humble Servants.

Peter Pelham, *Secretary*, in behalf of the Committee."

To the above the following answer was returned:—

"Worthy Brothers,— I take very kindly this Mark of your Respect.

It is now Thirty Seven years since I was admitted into the Ancient and Honorable Society of Free and Accepted Masons, to whom I have been a faithful Brother, and a well wisher to the Art of Masonry.

I shall maintain a strict friendship for the whole Fraternity, and always be glad when it may fall in my power to do them any services.

J. Belcher."

Mr. Belcher was succeeded in his office as Governor of the Province by Governor Shirley, who appears not to have been a Mason. The Brethren of "The First Lodge," however, having long enjoyed fraternal intercourse with their Brother Belcher, were naturally solicitous to establish similar relations with the new Executive. To this end the following correspondence took place, and was published in the papers of the day. Though not exactly pertinent to the matter in hand, we think it of sufficient interest to justify its insertion in this connection :—

"May it please your Excellency,— We, being a Committee appointed by the Ancient and Honorable Society of Free and Accepted Masons of the Mother Lodge of America, held in Boston, presume to wait upon you with the utmost Sincerity, to congratulate you on your advancement to the Government of this Province, and to assure your Excellency that our Desire is that your administration may be successful and easy.

We have had hitherto the Honour of His Majesty's Governor being one of our Ancient Society, who was a well wisher and faithful Brother to the Royal Art of Masonry.

And, as it has been the Custom for men in the most exalted Station to have had the Door of our Society's Constitution always opened to them (when desired), we think it our Duty to acquaint your Excellency with that Custom, and assure you that we shall cheerfully attend your Excellency's Pleasure therein ; and as we are conscious that our society are legal and faithful Subjects to his Majesty, so we may reasonably hope for your Excellency's Favour and Protection, which is the Request of Your Excellency's most obedient humble Servants,

Peter Pelham, *Secretary*, in behalf of the Society."

To which his Excellency was pleased to return the following answer :—

"Gentlemen, — I return the ancient and honorable society my thanks for their address, and invitation of me to the mother Lodge of Free and Accepted Masons in America : and they may rest assured that their loyalty and fidelity to his Majesty, will always recommend the Society to my favour and protection.

W. Shirley."

This correspondence is marked with great delicacy on both sides. It does not appear, however, that the Governor either then or afterwards, availed himself of the invitation so courteously extended to him. If not personally the rival, he had been elevated to the distinguished place he occupied by the political enemies of Governor Belcher. Between the two there was a radical difference of opinion on important questions of public interest, and in respect to which he had every reason to suppose the Lodge were in warm sympathy with Governor Belcher and his friends. He therefore did that which every sensible and prudent man holding his high position would have done under similar circumstances. The connection would not have embarrassed him, but that hedid not know.

On the arrival of Governor Belcher in New Jersey to assume the duties of Governor of that Province, the Grand Lodge forwarded to him the following congratulatory letter :—

"Thrice Worthy Brother, —It was with the greatest pleasure and the utmost Satisfaction We Received the News of your Safe Arrival at your Government of the Jerseys ; and from a just Sense of the distinguishing marks of your Esteem shown to the Ancient and Honorable Society of Free and Accepted Masons, when you filled the Chair of Government in this Province (which upon all Occasions we doubt not but you would still Continue,) We cannot but hope the sincere and hearty Congratulations of Our Lodge on your present happy accession, may meet with a favourable acceptance.

You have sufficiently distinguished your adherence to our Three Grand Principles in your Firm attachment to his Majesty's Person and Government, which (with joy we find) has preferred you to a second Commission (an uncommon Instance of Royal favor) and as the weight of so great a Charge must be attended with many concerns, so we heartily wish a happy Concurrence of anything that may Render your Administration satisfactory to your Prince, Advantageous to your People, and Easy to yourself, so that full of Days and full of honor (which but little survives our actions) you may finally meet with a reward of that Honor and Happiness which will be as Eternal as inconceivable. —

By Order of the Right Worshipful the Provincial Grand Master of

North America, and the Right Worshipful Master, Wardens, and Fellows of the Lodge held in Boston, New England, September 3d, in the year of Masonry 5747, Annoque Domini 1747.

CHARLES PELHAM, *Secretary*."

To this Governor Belcher returned the following admirable answer: —

"RIGHT WORSHIPFUL BROTHERS, — I have with much pleasure received your respectful Congratulation of my Safe Arrival to this Government, dated from your Lodge in Boston ye 3d of last month. — From the Testimonials I carried with me to London from your Lodge, I was Received by the Right Honorable the Grand Master; and at the Lodges where I attended, as a Worthy Brother: I shall always with great Alacrity show Respect and Kindness to any one that may fall in my way, who is a Brother of the Society of Free and Accepted Masons; and I am the more Gratified in the King's Repeated Grace and Favour as it does me double Honor, in Clearing my Character from all Imputation, and sets me at the head of this fine Province, and may Reflect some honor on the Society of Free and Accepted Masons that the King has so publickly justified the Conduct of a Brother in his administration of the Government of two of His Majesty's Provinces In New England for eleven years together.

I am much obliged to the Brothers of your Lodge for their kind Wishes of my welfare and Prosperity in the Arduous affairs of Government, but above all that they extend them to my Obtaining a reward of honor and happiness that shall be Eternal. — I have been received by the Good People here with uncommon marks of Respect and Kindness, which I shall return by all such acts of Goodness in my Power, as may most of all contribute to their Interest, and to their quiet and satisfaction.

May you Right Worshipful Brothers, and all and every one of your Lodge live long in much health and Ease, and in such other Circumstances of Life as you would wish for your Selves, and when this Life must be Exchanged for One that will have no end, May you all be Happy through the Mercy of God in Jesus Christ Our only Lord and Saviour; amen.

From Kingswood House in the City of Burlington (New Jersey), this sixth day of October, in the year of Masonry 5747, Annoque Domini 1747.

J. BELCHER."

To the Right Worshipful Thomas Oxnard Esq., Provincial Grand Master of North America, The Right Worshipful Master, Wardens, and Fellows of the Lodge of the Ancient and Honorable Society of Free and Accepted Masons In Boston."

We can follow the Masonic history of our Brother no further; and here his active interests in the Fraternity probably ceased. It could not well have been otherwise, for at the time when he entered upon his new duties, there was not a Lodge in the Province of New Jersey, nor was there one, so far as we are informed, established there until 1762, — five years after his death, — when the Grand Lodge of Massachusetts, through its Grand Master, issued the necessary authority for one at Elizabethtown.

As we have already stated, Governor Belcher continued to preside over this Province until his death in 1757. Being highly educated himself, he took a deep interest in the general subject of education, and contributed by his means and influence in extending the usefulness of Princeton College. As a magistrate, he was popular with the people over whom he presided, and at his death left the fragrance of an honorable and useful life.

MASONRY AND THE SPANISH REVOLUTION.

WE find the following in one of our exchanges, and re-publish it for the purpose of entering our protest against the publication of such scandalous stories: —

A Madrid letter to the "London News," says: "The whole of this insurrectionary movement has been under the direction of a revolutionary committee, most of whom, I am told, are members of the Freemasons' society, — of which there are no less than forty-nine Lodges, numbering twenty-one thousand members, in Madrid, — and who have, for months past, been drilling and arming the people in preparation for this outbreak. So successful had been these efforts, that the last few days there have been, in Madrid, no less than twenty thousand men, all armed with muskets and revolvers (the latter the most common weapon), and ready to act at any moment against the government. Nor was the influence of this Junta, which of course acted in combination with General Serrano, Prim, and the others, confined to the people. They had friends in many of the public departments; and every telegram which was received in Madrid was read by them as soon as by the President of the Council, General Concha."

It is not quite clear that the correspondent of the "London News" intended, by the above, any thing more serious than a ridiculous hoax, for it is hardly possible that he could himself have been so grossly deceived, or so supidly ignorant, as to have believed a statement so evidently absurd and ridiculous. Forty-nine are probably a greater number of Lodges than have ever existed, at any one time, in all Spain during the last century; and that that, or any number approximating to it, are now in existence in the single city of Madrid, is entitled to no credit whatever; and even if the fact were so, the statement that the recent revolution was organized and accomplished by them, or through their agency, is absurd and incredible. Twenty-one thousand Masons would give about four hundred and twenty-eight members to each of the forty-nine Lodges, or at least double the average that can be found in any equal number of Lodges in the world. The whole story is a base slander upon the Institution, and the re-publication of it, uncontradicted, is only calculated to put into the hands of our enemies in this country, and wherever else it may be read, the means of fortifying the often repeated slander that Masonry is a political and revolutionary organization. Spain — priest-ridden and bigoted beyond any other nation in Christendom — has, with rare and short intervals, always been the terror and the deadly enemy of our Order. The first authentic knowledge we have of its existence was in 1727, when the Grand Lodge of England authorized the establishment of Lodges at Gibraltar and Madrid; and in 1731, a Provincial Grand Master was appointed by the same authority for Andalusia. At this time the papal persecutions began. Pope Clement the Twelfth, in 1737, fulminated a decree against it; and, in the following year, the Cardinal Firrao issued another, denouncing confiscation and death on all persons found guilty of practising Freemasonry in the kingdom. Two years after this, in 1740, Philip V. declared the galleys for life, or punishment of death by torture, the award of all persons who should be found connected with the heretical Institution. The Lodges, however, notwithstanding the severity of these proceedings, were not suppressed until hundreds of their members had fallen victims to their fidelity, and the murderous malignity of their persecutors. In 1751, Clement issued still another decree; but Benedict XIV., to whom its execution was entrusted, being himself a Freemason, it was not very rigidly, if at all, enforced. In the succeeding year, Ferdinand VI., being instigated thereto by Peter Torrubia (the Inquisitor-General), followed it by an edict declaring Freemasonry to be high treason, and punishable with death. And thus the persecutions continued until 1807, when Napoleon took possession of Spain, and placed his brother Joseph upon the throne. Masonry was then resusciated in the kingdom, and the Grand Lodge of Madrid was organized; and what is not a little remarkable, it held its meetings in the hall that had previously been occupied by the Inquisition! Under the patronage of King Joseph, the Order continued to flourish until the fall of Napoleon, and the restoration of Ferdinand VII., at which time the Jesuits were restored to power, the Inquisition was re-organized, and the exterminating process against the Craft was renewed. In 1814, Pope Pius VII., following the example of his predecessors, issued another papal bull, under the authority of which twenty-five persons — *suspected* only of being Freemasons — were arrested, and dragged in chains to prison, where they were probably all tortured or burned to death, though we have no authentic information of their fate. Four years afterwards, Ferdinand again manifested his enmity to the Order by a decree making the crime of Freemasonry punishable by death, confiscation, or transportation. In 1820, after the revolution, Freemasonry had a respite; and General Ballasteros, by command of the Cortes and Provisional Government, ordered the release of all persons suspected of Freemasonry, who might be found in the prisons; and the Craft was again partially restored; but, in 1824, a new decree was issued, commanding the Masons in the kingdom to declare themselves, and to deliver up all their papers and documents, under the penalty of being declared traitors; and later, in the same year, the Minister of War, Americh, issued a proclamation by which every member of the Craft in the nation was outlawed; and, in 1827, seven members of a Lodge in Grenada were executed for the crime of being Masons.

From this time to the present, Masonry in Spain, and in all its provinces, has been under the surveillance of the priestly power. It has, however, maintained a precarious existence, in defiance of papal bulls, and the persecutions of a bigoted priesthood. But, like the early Christian Church, it has been driven into the caverns and secret recesses of the earth, and its members have not dared to show themselves in open day, but under assumed names and fictitious characters. In view of such a history, to assume that they are, at this time, sufficiently powerful to have inaugurated and successfully carried through the recent great revolution, is preposterous and absurd. Masons, as such, had nothing to do with it, though, in common with all classes of their countrymen, they have great cause for rejoicing at the result of it.

AGED MASONS.

A CORRESPONDENT of the "Trowel" (Springfield, Ill.), gives the names of several of the oldest Masons in the country, now living in the Western States. The first he mentions is Jehiel Beardsley of Wisconsin, aged 79 years, and who has been a Mason 45 years. He was made a Mason in Essex County, New York, in 1823.

Major J. P. Furber of Prescott, Wisconsin, was one of the early pioneers in the West, and is 80 years of age. He was made a Mason in 1811, in Rochester, New York, and has consequently been a Mason 57 years. He still meets in Lodge with his brethren.

David Stiles of the same place, is perhaps the oldest living Mason in the world, and is commonly called "bright" in the degrees of the Lodge and Chapter. He is more than 102 years of age, having been born in Woodbury, Conn., on the 21st of May, 1766. He was made a Mason at Toronto, Canada, on the 27th of December, 1797, and is now a member of Hazle Green Lodge, No. 43, of Wisconsin.

To the above may be added the name of the Hon. Moses Wingate of Haverhill, in this State, who recently entered upon his 100th year. He was born Oct. 25th, 1769, and is the son of William Wingate, and grandson of the Rev. Paine Wingate, late of Amesbury, who died Feb. 19, 1786, aged 83 years, having been in charge of the Parish sixty years. Mr. Wingate has been a Member of the masonic fraternity since 1803, was Master of Merrimac Lodge of Free and Accepted Masons in 1813–14, and was made an honorary member in 1825. The last time he was present at the Merrimac Lodge was in his 97th year. He is still in good bodily health and retains his mind in a vigorous and clear state, taking a lively interest in public matters.

There is also now living in East Liverpool, Ohio, a venerable brother by the name of William Moore. He was born in 1778, in the county of Tyrone, Ireland. On the 22d day of June, 1799, he received the first two degrees of Masonry, and on the following day he was raised to the sublime degree of Master Mason. On the 29th of December, in the same year, he took the Royal Arch Degree, and, soon after, the orders of Christian Knighthood. He emigrated to America in 1803. Landing on the Delaware on the first of September of that year, he at once went to the West, and united with a Lodge in Beaver County, Pennsylvania.

Br. Moore, as will be seen, has been a Mason for *sixty-nine years*, almost the threescore and ten alloted to human life, and is to-day as zealous and devoted a Mason as in his youthful days.

REMINISCENCE OF BULL RUN.

THE awful disaster of Bull Run occurred on the 21st of July, 1861. It was a beautiful Sabbath day, though oppressively hot. The First Ohio, under Colonel M'Cook, in a brief lull of the battle, was prostrate upon the ground, panting in utter exhaustion. The joyful thought echoed along the lines, "The day is *ours*! The rebels are running!" The Ohio troops sprung to their feet, and with parched lips gave new wings to the cry. They could not, however, cross the Run until the pioneers had hastily constructed a bridge. While waiting, a young officer, subsequently Colonel W. H. Raynor, went in company with two sergeants, a short distance to the left, to get some water. Just as they had reached the much coveted stream, they heard a trampling through the thick underbrush of the forest, followed by that unearthly savage yell with which our troops afterwards became so familiar, and a squadron of rebel horsemen came thundering down upon them, crashing and roaring like an avalanche. Bewildered, and almost stunned by the sudden onset, Colonel Raynor instinctively drew his pistol and fired, just as a buckshot from the foe struck his instep, and numbed his foot. He dropped upon his knees behind a large tree, and gazed with awe and admiration upon the appalling scene. The snorting and trampling of the excited horses, the demoniac yells of the men, the rattling fire from their pistols and carbines, all blending with the roar of the battle raging around, seemed like the phantom of a delirious dream.

One of the horsemen, who had already fired his piece at Raynor, swung his carbine in passing, in lieu of a sabre, and brought it down, with all his force, upon the head of the wounded soldier. A few scintillations of light flashed through his eyes, a pang of acutest anguish shot through his brain, and he fell to the earth, apparently dead. After the lapse of some time, he was brought slightly to consciousness by some one tugging at his clothes. In utter bewilderment, he raised himself upon his elbow, and found that a rebel soldier, who was stripping the dead, had already taken possession of all his accoutrements, sword, pistol, canteen, and cap, and was endeavoring to get off his coat. The robber was so terrified at this sudden resurrection, as of a corpse, that he sprung upon his horse and disappeared in the forest, as though a ghost were pursuing him.

As Colonel Raynor gradually regained his senses, and recalled what had happened, he found that the rebel cavalry had swept over him in their impetuous charge, had apparently met a repulse, and had retired in as great haste as they had made the onset. He staggered to his feet, by the aid of the tree which had protected him from being trampled to death, and while standing, covered with blood and half bewildered, the woods all around being still filled with the exchange of hostile shots, he saw two rebel horsemen approaching. One said: "There's a Yankee, bring him along!" They immediately rode up to him and the two powerful men seized him by each wrist, and dragged him violently between them for some distance, until the woods partially sheltered them from our fire, which was quite severe. As Colonel Raynor was thus forced along, he saw several rebels drop from their horses, struck by our bullets. At lenth he was lifted upon the horse in front of one of his captors, and carried behind the shelter of a small hill, where several of the rebel wounded had been collected. Quite a group gathered around the prisoner, cursing him in the strongest epithets of denunciation they could coin. But their victim, faint from his wounds, suffering from excruciating pain, and deadly sick, closed his eyes and paid no heed to curses or questions.

This silence enraged the rebels. One drew out a formidable knife, saying: "Let us cut out his cursed abolition tongue; he's got no use for it." Another struck him a blow with his clenched fist. A feeble effort of the half dead captive, to resent the insult, provoked peals of derisive laughter. At the same time, another rebel came up, covered with blood and with his right arm in a sling, and presenting, with his left hand, a pistol to the head of their helpless victim, exclaimed with one of the most brutal oaths: "This is the infernal hound who shot my horse and gave me this broken arm. I'll kill him!" In an attempt to execute his threat, he fired his pistol. But another, at this instant, struck up the assassin's arm; so that the ball just passed over his head into the tree against which he was leaning. This cowardly act raised quite a commotion, and several cried out vehemently against it, declaring it to be shameful to kill a wounded prisoner. Others however, defended the act, contending that every prisoner should be instantly put to death. "What did he come down here for," they exclaimed, "but to kill us, steal our slaves, ravish our women, and destroy our property? Dont they deserve hanging?"

In this hour of weakness, pain, and despair, death seemed not an unwelcome visitor; and the bleeding captive almost regretted that the ball had not pierced his brain. He was, however, soon lifted upon a horse behind a rebel soldier, and conveyed about four miles to the Junction. The battle was still raging at Bull Run, and many fresh rebel troops were met hurrying to the field. Our blood stained captive, almost blinded by weakness and pain, was assailed with the most profane abuse, and many a wish was expressed, to try the effect of a bullet or bayonet thrust through his heart.

It was early in the evening when they reached the Junction, and the captive was taken to a stable where quite a number of the wounded rebels had been conveyed. His guard, a kind hearted man, immediately sought a surgeon to examine his wounds. The surgeon, as he looked at him, said disdainfully: "Why that's a Yankee, let him wait; enough of our own men to attend to now!" Another surgeon was found who was more compassionate. His wounds were washed, and he was made as comfortable as the circumstances would permit. The generous guard, J. H. Lemon, of Radford's Cavalry, truly acted the part of the good Samaritan He got some ice, pounded it up in his own handkerchief, and tenderly bound it round the throbbing brow of his captive. He inquired if he had any money, evidently intending to give him some, if he were destitute. In reply to Raynor's earnest expression of

gratitude, he said: "I only hope to get the same treatment from your men, if I ever fall into their hands. If you will relieve the distresses of a suffering brother Mason when in power, I shall be well paid."

As he said this, he pointed to a masonic pin in Colonel Raynor's bosom and hastily mounting his horse, rode away, leaving the wounded soldier in pain and despondency surrounded by the dying and dead. In the morning, the captive was removed to another barn, where he found some twenty Union officers, and learned, for the first time, the extent of our calamity. All these prisoners were then transferred to a train of cars, to be taken to Richmond. The constant arrival of fresh captives delayed the departure of the train until afternoon. All Monday night, and until the evening of Tuesday, the train crept slowly along, being constantly impeded by trains from Richmond, crowded with troops hastening to reinforce Beauregard's rebel army.—*Harper's Magazine.*

AN ELOQUENT APPEAL.

BY BR. ALBERT PIKE.

At the masonic banquet, given in honor of the inauguration of the new Masonic Temple, in St. Louis, Missouri, on the 18th of September, Albert Pike, Grand Commander of the Supreme Council, being called upon, came forward, and said:—

When she whom we loved; when she whom we loved in our youth, placed her little hand in ours, and at the altar, in the presence of the minister of God, pledged her faith to us, that she would "love, honor, and obey" us all our life, she became our companion through the stormy ways of life. [Applause.] When out in the great desert, through which now the steam horse is carrying the blessings of civilization to the extreme West, thirty odd years ago, when I clasped hands with a bosom friend on that prairie, when my life was in his hand, and his life in my hand, and we were there together, hand in hand, and heart to heart, depending on one another, almost alone in the world, he was my companion, as Masons should be companions to one another in the dark days of trouble.

. . . .

He said, We came here to night, and were not coldly received, as some of us feared perhaps that we might be; but when in every Northern face, we meet a smile of glad welcome and rejoicing, as we once more clasp hands together; shame on the man who can carry away from this assemblage one single unholy feeling that should not belong to a pure masonic heart. [Applause.] God pity the man who will not here lay on the altar of Masonry every feeling of rivalry, every feeling of ambition, every feeling of ill-will in his heart toward a brother Mason; no matter what rite you believe, at what altar of Freemasonry you worship. Freemasonry is one faith, one great religion, one great common altar, around which all men, of all tongues and all languages, can assemble; in which there can be no rivalry, except a noble emulation of rites, orders, and degrees, which can best work and best agree. [Applause.]

My brethren, how can I return you my thanks? Shall I return them in my own name, because you have so highly honored me as to call upon me again and again to address you? No. I know the compliment was not paid to me alone. I know it was but an expression of the masonic love and regard and affection, that you of the Northern States feel towards the brethren who, you think, erred in the last late civil war, but toward whom you maintained through that war those feelings of charity, masonic kindness, love, and affection, that become Masons to entertain toward one another in the convulsions of civil war. Shall I thank you in the name of my State? Shall I thank you in the name of Tennessee? Shall I thank you in the name of the whole South? No thanks that the South could return to you, if the South had authorized me to speak on behalf of the whole body of Masons in the South with my single tongue, could adequately express the thanks you deserve for the kindness you have shown on this occasion. I return you the thanks of universal humanity. I return to you, and this nation ought to return to you, thanks for teaching them the great lesson, that brethren of a common country, with the same blood flowing in their veins, may fight a desperate and bloody war for years; may expose their lives breast to breast, in supporting that which they believed to be right — a portion supporting the rights of States, as they understood them, and the other portion supporting the glorious old flag — the stars and stripes; [applause] that through it all, thank God, Masonry has furnished an example of charity and toleration, that shall teach the men of the South to respect the men of the North for fighting for what they believed to be right, in regard to their States.

At any rate, whether they have that charity or not — whether they believe they were honest or not — they shall, at least, have charity to forgive their brother, though he offend them ninety and nine times. [Applause.] I thank God, my brethren, that the news of this great assemblage will be over the whole world; that it will not, as it ought, be confined here in our own country, but that the cry shall go over the whole world to the honor of Masonry, that after a long and bloody and devastating civil war — when having come away fresh from our ruined homes and impoverished communities, among a people who were triumphant over us, we have come here and trusted to your magnanimity, because it is the loser that can afford to be magnanimous, more than the winner. [Applause.] And that we have been met with open arms, with no coldness or reservation, as Masons ought to meet, and if there was a latent, lurking, hidden ill-feeling, in the bosoms of any of us, that right here, now, we should all take the oath, and I propose to you to take it — that we swear that we will bury all feelings here under the altar of Masonry; that we here sacrifice upon the altar of Masonry all feelings of ill-will, jealousy, and rivalry, and ambition, within Masonry and without; [applause] and, moreover, that we will hereafter, by our lives, conversations or teachings, make Masonry a great power in this world; that we will show mankind that we have

intellect, learning, power, and might, to make Masonry a great power for the benefit of the human race; and Masonry will never be true to her mission till we all join hands — heart to heart and hand to hand — around the altar of Masonry, with a determination that Masonry shall become, at some time, worthy of her pretensions; no longer a pretender to that which is good, but that she shall be an apostle of peace, good will, charity and toleration.

IDOLATRY.

MYSTERY is in everything; it is an immutable law, and none are exempt from its operations or influences. Discoveries have been made, and the laws of nature, carefully studied, have revealed principles and rules for invention, but the great creative power, from whence nature sprung, is a sublime mystery to the human mind, unfathomable and beyond finite discovery. But, to every rational being, there exists a power greater than himself. It is self-evident. Hence, a disposition to worship, adore, crave, and fear. In the absence of revelation, ideas became deities, and the expanding intellect created idols and images, as the representatives of ideas, and those who lived in stupid ignorance learned to worship idols as gods.

Idolatry, as a system of worship, never prevailed among Freemasons. They worshipped God, who created all things, by whom all lived, in whom man had a being, whose power they held in awe, whose laws they acknowledged as universal, and whose absolute dominion was proclaimed by every thing they beheld. The same Supreme Jehovah revealed to Moses and worshipped by the Jews, was worshipped by all who were admitted to a knowledge of the arts and sciences, in other ways, and by different sacrifices. To them, the sun was a representative of fire, life, and reproductive power. All other things had an emblematical meaning, and all tended, among those learned in the mysteries, to the worship of the one true and Eternal God. Masonry is a system of pure worship, moral principles, and rules of living, drawn from symbols veiled in allegory, and always attractive to a mind in quest of what is good, elevating, and pure.

The square is an emblem of morality, because its lines are straight, its divisions perfect, its angles exact, and its surface even. The plumb is an emblem of rectitude, by which we are constantly reminded that our conduct should be such as to enable us to stand erect, with a conscience void of offence toward God and man. Time is an emblem of human life, moving onward from the cradle to the grave. And so with hundreds of others.

All worshippers enforce their ideas by means of symbolism — the same symbolism taught in Holy Writ. Orators, advocates, and preachers draw largely from emblematic reasoning, beauty, and power. This is all well. Symbolism cannot be separated from the Unseen, who rides upon the wind, who speaks in thunder, and whose majesty all things proclaim. Symbolism belongs inevitably to the Invisible, who speaks silently to the conscience, involving a sense of guilt and a fear of retribution; who speaks to the intellect, and inspires improvement, invention, discoveries, and growth; who speaks to the heart, and points out the way of duty; who speaks to the soul, and carries it from nature to nature's God, and who communes, in silence and secrecy, with the spirit of man.

Order is the great law of Masonry, as it is in nature, providence, and all else. And, coming down to the practical, the question arises, wherein may Masons at this time be prone to idolatry? Every Lodge should have perfect order and thorough uniformity in all its opening and closing ceremonies for the sake of order and harmony, and the members should be thoroughly instructed in all the formulas and proprieties of the Lodge-room. It should be the labor and pride of every Master to bring his Lodge of intelligent brethren up to the highest standard possible of uniformity in ceremonies, and of official, social, and private masonic etiquette; for we maintain that order, system, and good breeding always pay. All this, for the sake of order and harmony, as means to an end, and not for show or display. It should always be the same. The principles, duties, and obligations of Masonry are ever to be kept in mind. When they are not, and the ceremonies and workings of Masonry become a mere show, or the means of gratifying personal ambition, or of advancing personal interests, it becomes a system of idolatry. The same is true of religious or any other ceremonies; but we are now speaking of Masonry. No society, not excepting any religious denomination, embraces so much intelligence as the society of Freemasons. Selected from every religious society, from every department of education, science, art, and industry, it must necessarily be inferior to none. Let Freemasons, then, flee all idolatry, and cling to the worship of HIM who is INVISIBLE. — *Masonic Trowel.*

THE POWER OF MASONRY.

A VERY intelligent correspondent, Br. A. B. Brown, of Ursa, Illinois, sends us the following incident of his masonic experience. He did not intend it for publication, but we "take the responsibility."

Br. Brown says: — "In the year 1851, I was, in company with an old Kentuckian, overtaken by a severe snow storm while crossing the *divide* between the north fork of the Trinity and Scott's rivers, in California. We were on foot and some four or five miles in advance of our company, who had determined to remain on the Trinity and not attempt the passage of the mountain until the next day.

"About dark we gained the summit of the *divide*, and there found a company of Mexican packers encamped; yet, in consequence of the unfriendly state of feeling existing at the time between the two nations, we were somewhat doubtful of the reception they would give us. 'How shall we manage it?' said my friend, who did not know that I spoke the Spanish. 'Oh,' said I, 'we will try them 'by *signs*,' intending to surprise him by my knowledge of the language. Approaching one of the men, I inquired for the '*Maestro*,' and was directed to a fine looking, grey-headed old Castilian, to whom I briefly made known our situation, when — imagine my surprise at seeing my companion and himself shaking hands with all the cordiality of old friends, although neither spoke a word! 'How is this?' said I, 'my companion does not speak your language, and yet you appear like brothers!' The old Spaniard turned his eye full upon me, and said: 'No difference my young friend; *you* speak the Spanish language very well, but *he* has the universal language of the Great King Solomon — we are brothers!'

"It is needless to add that we were hospitably and kindly entertained."

It is refreshing to note the subduing and humanizing influence of Masonry on this Mexican "man of the mountains." The then recent war between this country and Mexico had engendered a very bad spirit, and the enmity between the races had not yet subsided; the Mexican was doubtless a Catholic — at least in education and prejudices, and such are taught from the altar to regard Freemasonry as the very worst form of hersy. Yet by some means, in some place, when no "prying eyes" of priest were about, this old Castilian had become a Mason, and forthwith his hatreds and prejudices were all conquered at once. He would allow his national enemy to pass unmolested; he could do more — he could extend to him a Spaniard's hospitality, and welcome and protect him as a brother.

Such is Masonry; so it subdues the passions, conquers prejudices, circumscribes passions! So it sometimes changes the mountain robber into a friend, and secures a brother's hospitality in the tent of the stranger! No wonder the poet sings —

"Hail! Masonry divine,
Glory of ages, shine!"

THE London "Times," in an analysis of Thaddeus Stevens' character, says: "If we search out the secret of Mr. Stevens' life, we shall find its first explanation in a passionate love of equality." After the "Times" has given several illustrations, it adds: —

"The same principle explains a strange episode in his early career. He saw in the Freemasons a secret society whose members claimed a distinction from the rest of mankind, and he waged war upon a fraternity which offended him with a show of privilege."

The London "Times" could account more logically for Mr. Stevens' early anti-Masonry by its own subsequent statement that "*Thaddeus Stevens was a right good hater.*" He hated Freemasonry, for Freemasonry had once rejected his application for admission. He ceased in later life to attack Freemasonry, for by it he had been thoroughly defeated in the contest. — *Freemason.*

THE SYMBOLISM OF MASONRY.

BY BR. J. AUGUSTUS WILLIAMS, OF KY.

Masonry speaks to her votaries in significant forms, in impressive ceremony, and in pleasing pantomime. With mute lips she explains imperishable truths by perishable things — the moral by the natural. She dramatizes her doctrines, and pictures forth her precious lessons. A rude stone picked from your quarries — a handful of earth gathered from your fields — a piece of metal or coal from your mines — a sheaf of wheat at harvest time — a lamb from the green pastures — the sun in the beauty of his rising, in the splendor of his noon, and in the softer glory of his setting — the natural objects around us, and the clouds and stars above us — the implements of art, the diagrams of science, and the incidents of history or romance — all these are her words. With these she frames discourse, and her language is universal. . . .

From the fadeless amaranth, the incorruptible acacia, the evergreen pine, living on amid the desolation of the year, we learn to conceive the deathless vigor and the fadeless beauty of the soul. From the buried seed and the flower upspringing in the vernal air, we comprehend the mystery of the grave, and learn the meaning of the resurrection. The lilies that neither weave nor spin; the sparrows that neither sow nor reap nor gather into barns; the restless ant and the tireless bee, — help us to lay hold on a wisdom more precious than all science.

We would here add, with emphasis, that in using things rather than words, as a means of investigating and communicating truth, we do not set aside or depreciate the Sacred Word as inadequate or unneccessary. We begin by making it the rule and guide of our faith and practice. It is our Great Light; and one of the first lessons that we learn in the Lodge is that all our symbols are dark and meaningless until the light of the Blessed Volume shines upon them.

Unfortunately, perhaps, we live in an age in which symbols have been almost entirely displaced by literature. Save in a few of the Arts, the nobler thoughts of man are found only in a conventional language; even has lost much of his imagery, and has become badly logical and economical, and his decorations, too, are often the meaningless devices of an idle and immoral fancy. Our ancient brethren were more imaginative, and consequently more moral in their designs. They studied nature through her intelligible forms, and imitated her Freemasonry in their own productions. Their walls were hung with emblems; their tapestry was interwoven with thought. Everything on which the eye could rest, whether in architecture, furniture, or apparel, was made by a rational art to express some fine conception. Even their manners and customs partook of this emblematic character. Their pageants, ceremonies, and etiquette were more than idle forms. A spirit not always pure, it is true, but still a *spirit* pervaded them all, and made them significant, and, therefore, masonic.

Our civilization is too material and utilitarian; it has banished all these things from the homes of men. They are seldom seen, save in some few Christian tempels, in the artist's studio, or in the Masons' Lodge. How idealless, for instance, are all our common forms of architecture! How bare of thought are our walls! What unmeaning fancies disfigure their gilded papering! What senseless patterns lie upon our floors! Nursery, parlor, drawing-room, and church, where every object should be full of thought, betray the same barrenness of conception. Comfort and costliness there may be, but how vacant is the stare of our children when they look on all these blank and meretricious adornments of our homes, upon the spots and stripes, the idle carvings and meaningless shapes around them! Can we be surprised that they so often grow up to manhood, yea, and to womanhood also, without true taste and fine moral discernment.

Our ancient brethren, on the other hand, studied symbolism in every thing, even in their dress and personal decorations. The hem of their robe was a beautiful and instructive exposition of the ground principle of ethical science. The costume of the Jewish priest was in itself a homily, and the veil and brooch of the Jewish maiden were something more than mere adornments of her person.

I confess that if it were proper to criticise the prevailing styles, we would be tempted to beg for more expressiveness in the attire of the ladies. Our looms, brethren, should weave more thoughtful designs for our graceful sisters. Every gem, too, that sparkles on a bosom, every flower or feather that nods on a bonnet, should express some pure and simple thought that would lend the dignity of spirit to the loveliness of form. I plead guilty of a weakness that prefers the gem-like cross, the tiny anchor, the golden heart, the dart, or even the square and compass, if worn significantly, to all the idealless bobs and buttons and baubles that ever glittered on a fashionable attire. — *Square and Compass.*

MASONIC HYMN.

The glittering vault above,
  The star-decked roof on high,
Show the infinitude of Love
  Of Him who arched the sky.
He made the dewy morn;
  He made night's starry band;
At rosy morn's genial dawn
  Each Mason owns God's hand.
At noon we come to thee;
  To thee let Masons live;
Be ours the holy ecstasy —
  The bliss that virtue gives.
Eve, with her dusky veil,
  Shall hear the voice of prayer;
When manhood's sterling prime shall fail,
  On thee we cast all care.

SUSPENSION OF THE MASTER OF A LODGE.

THE W.M. of the Lodge of Australia, No. 530, Melbourne, appealed to the Grand Lodge, at its late meeting, against his suspension from his masonic functions by the D.G.M. of Victoria. It appears that a Brother Dempster, who was a member of the Lodge No. 530, did not like the election of a Past Master of the Lodge to the office of Treasurer; and whilst opposing the motion, he produced from his pocket certain acceptances which he said the brother in question had been unable to meet. Notwithstanding all this, the Lodge sided with him, and he was accordingly elected a Treasurer, and then began the difficulties in the Lodge. These went on for some time, and Br. Dempster became obnoxious to the members in consequence of the part he had taken in opposition to the election of Treasurer. Br. Dempster afterwards wished to propose six new members for initiation, but was told if he did so they would most assuredly be blackballed. Some other members were asked to propose them, which they did, and they were duly elected. On that night Br. Dempster asked the W. Master, as they were friends of his, to allow him to initiate them, and at first he seemed inclined to permit him, but afterwards he positively refused to do so. Br. Dempster then said he would withdraw their names, for although they had been proposed by other persons, they were still his candidates, and he felt severely the slight that had been put upon him by the W.M. He did accordingly tell these persons that there were disputes in the Lodge, and they were not initiated in it. In about a week afterwards he sent in his resignation with the amount of the fees due from him, and asked for his clearance certificate. The Lodge accordingly sent him his clearance certificate, but on the back of it they wrote that, at a meeting of the Lodge of Australasia, it was unanimously resolved that the conduct of Andrew Dempster was highly censurable, inasmuch as a number of persons, who had been elected and intended to be initiated in the Lodge, had been tampered with by Br. Dempster and that he had induced them to withdraw from it. It was also agreed that a copy of this resolution should be sent to the D.G. M. The Master of the Lodge, Br. Kelson, accordingly, on the 18th of April, forwarded a copy of this resolution to the District G.M., but on the 2d of May the District G.M. sent a communication to Br. Kelson, informing him, as Master of the Lodge, that the passing of such a resolution was irregular and highly improper, calling upon him at once to expunge all record of it from the minutes, and to give Br. Dempster a proper certificate and retract the offensive indorsement. Br. Kelson, in reply, said what was done was the act of the Lodge, and that he could not undo it. To this objection the D.G.M. said that, as Master of the Lodge, he was answerable for the conduct of it, and he ought not to have allowed such a resolution to have been proposed, and as the order for the erasure of the minutes was not complied with, the D.G.M. suspended Br. Kelson from his masonic functions, and against that suspension he then appealed. Br. Kelson's defense was that it was the act of the Lodge and not his, and the By-Laws that gave power to issue clearance certificates required that such certificates should state the circumstances under which the bearers of them left the Lodge.

The Grand Lodge determined "that the suspension of Br. Kelson (the Master) be confirmed, with power to the D.G.M. to remove that suspension, on due submission being made."

[The error in this case was, that the Lodge did not prefer charges against the offending brother, but condemned him on *ex-parte* evidence and without a hearing, which the Master should not have allowed.]

FREEMASONS AS LABORERS.

As the Freemasonry of the present day is a lineal descendant of the operative Masonry of earlier times, so all our lectures and teachings appropriately inculcate, not the *dignity*, but the necessity of labor. As our ancient brethren wrought assiduously with the mallet and chisel, the level and square, in the quarries and upon the walls of the temple, so are we everywhere admonished to labor with equal assiduity, if not with the same implements. Not only are we exhorted to strive for the upbuilding of a worthy spiritual temple in every soul, but, by the tenets of Freemasonry, the absolute duty of every man to labor worthily in some calling, — some actual industry.

Every man from his reception into a Lodge until the close of his masonic career, has it constantly placed before his eyes, that he is to devote such a portion of every day to some *worthy* labor, that he can decently support himself and his family without the aid of others, and, if possible, provide a surplus for charitable purposes.

This is far different from the mere assertion of the dignity of labor by men who, perhaps, have never done a real day's work in their lives. It is a positive command, and earnest exhortation running through all the constitution of our order, and framing its very groundwork.

If any man has ever been a Mason who did not so worthily labor in some honest calling, he was, by so much, an unworthy brother, and short of the true standard.

We do not mean that every man need be a manual laborer, nor that a man is disqualified for membership in the fraternity who has already an income sufficient for his maintenance. The day has gone by for any such shallow distinctions to be recognized. Every man is now known as a worker who *works*, whether it be with his hands or his head; and the masonic fraternity can point with pride to a long roll of true, hard-working brethren, who have yet been so situated all their lives, as to be beyond the necessity of laboring for a support.

Let every brother remember then that idleness is unbecoming a Mason, and that if God has so endowed him with riches that he need not work for his subsistence, it was that he might have the more leisure for nobler and more exalted labors. It is not less the duty of the Master to place the designs upon the trestle-board, than of the humblest apprentice to do his part in carrying them out. — *N, Y. Courier.*

GRAND LODGE OF ILLINOIS.

We are indebted to the "Trowel" for the following particulars of the proceedings of this Grand Lodge, at its late Annual Communication:

IRREGULAR PROCEEDINGS OF LODGES.

(If the errors pointed out in the following, are properly improved, they may be useful in other Jurisdictions.)

R.W. Br. Cunningham presented the report of the Committee on Lodges U.D. The work, returns, and by-laws, of National, Princeton, Pera, Gardner, Allin, Troy, Dorchester, Watson, Laclede, Egan, Capron, and Vesper Lodges, were found correct. Five Lodges were found deficient in the examination of candidates for advancement; the record of five Lodges did not show by what authority they were convened; the records of seven Lodges were found imperfect, and slovernly kept; one Lodge recorded a balloting without any record of reception, or reference of petition, or report thereon. One Lodge provided for *special* regular meetings, and the same Lodge provided for indefinite suspension in certain cases without charges or trial. Six Lodges conferred degrees before the lapse of time required by law; one Lodge admitted members by dimit; one Lodge held a meeting on Sunday; one Lodge re-considered a balloting; one Lodge gave reasons for rejection; one Lodge gave no date of its meetings; one Lodge conferred the second and third degrees upon an E.A. without consent of the initiating Lodge, and without petition or ballot; the Master of one Lodge did other business at special meetings other than that for which the Lodge was convened; one initiated a candidate while open on the second degree; and the records of another show that the first degree was conferred while open on the second degree. Imperfect records and careless and incompetent secretaries are severely dealt with.

NEW LODGES.

The following is designed to operate as a check upon the too rapid and often inconvenient and unnecessary increase of Lodges: —

Resolved, That all Lodges under the Jurisdiction of this Grand Lodge are prohibited from acting upon or consenting to any petition for the formation of a new Lodge under Dispensation, until the same shall have been presented at a regular meeting and laid on the table for one month.

PETITIONERS FOR THE DEGREES.

The following is in accordance with universally authorized masonic law, though not so with the practice too common in many of the Lodges in this country: —

Resolved, That all Lodges under the Jurisdiction of this Grand Lodge are hereby required to receive no petition for membership or the degrees, unless the petitioner shall have signed the same with his full name; and all Lodges are hereby required to preserve in their records the full name of each person hereafter petitioning for membership or the degrees.

LODGES AND MASONS IN THE STATE.

The number of resident members, including those of Lodges U.D. and not returned, will nearly reach, if not exceed, 30,000, while the non-residents will bring the sum total up to 32,000. The initiations the past year exceed 4,000, and the rejections more than 1,700.

There are 590 Lodges in the State; of these 576 are at work under Charters, 11 under Dispensations, two are under suspension, and one is dormant.

GRAND COMMANDERY OF ILLINOIS.

This Body held its Annual Communication at Chicago, in October, and elected the following officers for the ensuing year: —

R.E. Sir V. L. Hurlburt, G. Commander; V.E. Sir J. R. Gorin, Deputy; R.E. Sir A. W. Blakesley, G. Gen. P.T.; V.E. Sir C. E. Munger, G.C.G.; Rev. and V.E. Sir C. A. Gilbert, G. Prelate; E. Sir J. M. Pearson, G.S.W.; E. Sir A. J. Dunning, G.J.W.; E. Sir R. H. Foss, G. Treasurer; E. Sir J. H. Miles, G. Recorder; E. Sir Daniel Dustin, G. St. B.; E. Sir W. D. E. Andrus, G.S.B.; E. Sir A. S. Converse, G. Warden; E. Sir L. K. Osborn, G.C.G.

Nearly every Commandery in the State was represented. The Body being opened, the Grand Commander delivered a very excellent address, from which we take the following extract, being all we have room for the present month: —

"Our Order has withstood the shocks of the past, the combined assaults of its enemies in days when it was comparatively weak, and it can smile at the puny attempts to weaken its large growing power. Emissaries without cannot do lasting harm; and if we suffer loss, it will be from the infidelity and unworthiness of our members, the *moral treason* of those within our sacred enclosure. We may become recreant to duty and principle, false to our obligations, and then we should meet the fate we merit; but while we are true to our aims, true to our history, we shall absorb more and more of the best intellect and heart of the world, and win new and nobler triumphs. No institution of history has been enriched by nobler names or prouder achievements. From our long roll of honor we might select the names of those who have been most eminent in *science*, *literature*, and *art*, whose lives have been sanctified by purity and philanthropy, surely ours is a noble lineage, and to-day, in calling to mind the thousands of the gifted and the good who adorn our *Order*, we may feel that our *ancestry* is not dishonored. We proudly point to the genius and culture arrayed under our banner, and bid the world render that honor which worth and greatness demand. The year has been marked by the unprecedented growth of our Order. In our own and foreign jurisdictions, peace and prosperity have abounded, and there has been a large and gratifying increase in all that makes effective strength.

IN MEMORIAM — SIMON W. ROBINSON.

GRAND ORIENT, BOSTON,
14TH DAY OF *Marchesvan*, 5629, A.·.H.·. answering unto OCT. 30, 1868, (V.·.E.·.)

The M.·.P.·. Sovereign Grand Commander to all Freemasons of the A.·.A.·. Scottish Rite in the Northern Jurisdiction of the United States.

SORROW! SORROW! SORROW!

BRETHREN, — The Angel of Death has smitten us! Our Venerable and Illustrious Brother, SIMON WIGGIN ROBINSON, 33°, Past Sovereign Grand Commander and Active Member of our Supreme Council, departed this life on the sixteenth instant, at the ripe age of seventy-six years.

As a man he was universally beloved and respected; while, as a Mason, he faithfully served his brethren, and received their confidence, esteem, and the highest honors in their gift, having been in the York Rite Grand Master of Masons, in Massachusetts; Grand High Priest of the Grand Royal Arch Chapter of the same State, and Grand Master of the Grand Encampment of Massachusetts and Rhode Island.

He has gone down cloudless in the west, full of years and of honors.

In token of our respect for his memory, and sorrow for his loss, let the altars and working tools of the Bodies in this jurisdiction be draped with the violet badge of mourning for the space of sixty days, and these letters be entered on record.

Given at the Grand Orient the day and year aforesaid,

JOSIAH H. DRUMMOND,
Sovereign Grand Commander.

INFLUENCE OF FREEMASONRY ON CIVIL INSTITUTIONS.

IT cannot be questioned that the effects of Freemasonry on society have been great, and of the most salutary character. It has accomplished much in the development of the idea of liberty, and in aiding the progress of free institutions. The last half of the eighteenth century was remarkable for its intellectual activity and the freedom with which all social, political, and religious questions were discussed. There was a universal mental unrest. The coming events seemed to cast their shadows before them, and there was a universal feeling that the old despotisms and feudal aristocracies were tottering to their fall, and that more equitable laws and institutions were about to be inaugurated.

These new ideas had an irresistable charm, and even kings, like Frederick the Great, and princes, like the Duke of Brunswick, and numberless nobles as well as philosophers and savans, were carried away with them. But it was in masonic Lodges that they found freest utterance and the most numerous and ardent disciples. Frederick himself, the Duke of Brunswick, Lafayette, La Place, and hosts of the princely, noble, and learned classes, were Masons, and in the Lodges, these sacred laboratories of thought, had learned the doctrines of liberty, fraternity, and equality. The Masons of that period, on the European Continent, were for the most part the apostles of democratic ideas. The Lodge itself, in all its teachings and government, suggested a constitutional and elective administration. Within the masonic circle all were equal. The mechanic was the peer of the monarch. Before the altar, illuminated with the burning triangle, all distinctions of rank vanished, and the brothers consequently constantly contemplated the image of a republic.

Most of the founders of our republic were Masons, and we cannot but believe that, in choosing a form of government after throwing off the British yoke, they were influenced by the spirit of Masonry. The mass of the people were monarchists — had no ideas of a different form of government, and probably expected, after having achieved their independence, a monarchical rule, with, perhaps, Washington as king. But Washington, Franklin, and their compeers, had been educated to democratic ideas in the bosom of the masonic brotherhood, and when called to the great work of laying the cornerstone of a new government edifice, they founded it on those ideas. Had they not been Masons there is room to doubt whether they would have established a republic.

Essentially republican in its nature, it constantly presented to the brothers a picture of a new order nowhere found on earth — the ideal of a civil government opposed to, and at the same time more perfect than, any existing civil organizations. Tyrants, therefore, hated it. "It was anathamatized," says Louis Blanc, "at Rome by Clement VII, pursued in Spain by the Inquisition, and persecuted at Naples. So in France, the Sorbonne declared Masons worthy of eternal punishment."

Nevertheless the Fraternity lived, and steadily advanced in influence and power. Working in secret, like the Cyclops in the forges of Vulcan, it fashioned those thunder bolts which shattered the dungeons of tyranny and sent despotism howling to its den of darkness. And we believe it will continue to be a shield of liberty, and a powerful protector of the rights of man. —*Boston Saturday Evening Gazette.*

RECOLLECTIONS OF THE HOLY LAND.

BY WHITTIER.

Blest land of Judea! thrice hallowed of song,
Where the holiest memories pilgrim-like throng!
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear
Thy waters, Gennesaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crags of Tabor to see
The gleam of thy waters, oh dark Galilee!

Hark! a sound in the valleys, where, swollen and strong,
Thy river, oh Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

There, down from his mountains, stern Zebulon came,
And Naphthali's Stag with his eye-balls of flame,
And the chariots of Jubin roll harmlessly on,
For the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caverns which rang
To the song which the beautiful prophetess sang,
When the princess of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo! Bethlehem's hill-site before me is seen,
With the mountains around and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hastened to greet
The lowly Redeemer, and sit at his feet?

I tread where the TWELVE in their way-faring trod;
I stand where they stood with the CHOSEN of God;
Where his blessing was heard, and his lessons were taught;
Where the blind were restored, and the healing was wrought.

Oh! here with his flock the sad Wanderer came;
These hills he toiled over, in grief, are the same—
The founts where he drank by the way-side still flow,
And the same airs are blowing which breathed on his brow:

And throned on her hills sits Jerusalem yet,
But with dust on her forhead and chains on her feet;
For the crown of her pride to the mocker hath gone,
And the holy Shekinah is dark where it shone,

But wherefore this dream of the earthly abode
Of Humanity clothed in the brightness of God!
Were my spirit but turned from the outward and dim,
It could gaze, even now, on the presence of Him!

Not in clouds and in terrors, but gentle as when
In love and in meekness he moved among men;
And the voice which breathed peace to the waves of the sea,
In the hush of my spirit, would whisper to me.

And what if my feet may not tread where He stood,
Nor my ears hear the dashing of Galilee's flood;
Nor my eyes see the cross which He bowed him to bear,
Nor my knees press Gethsemane's garden of prayer?

Yet, loved of the Father! thy spirit is near,
To the meek, and the lowly, and penitent here;
And the voice of thy love is the same, even now,
As at Bethany's tomb, or on Olivet's brow.

Oh, the outward hath gone! — but, in glory and power,
The Spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same.

DECISIONS IN JURISPRUDENCE.

BY M. W. A. A. SMITH, OF OREGON.

1. No person can be ititiated, passed or raised in this jurisdiction who is unable to read and write, as every applicant must sign his petition in his own handwriting.

2. A Lodge under Dispensation has authority to enter, pass and raise candidates only. It cannot affiliate members upon dimits.

3. A brother must have sat in open Lodge with another within one year, before he can properly vouch for him; otherwise he should be examined.

4. No regalia should be worn on funeral occasions but white gloves and aprons, with crape on the left arm, the officers wearing their jewels.

5. No Worshipful Master, Senior Warden, or Junior Warden, can resign or dimit after consenting to an election by being installed, until the expiration of his term of office.

6. On the presentation of a petition for the degrees or affiliation, a vote should be taken on its reception, and the vote must be unanimous in order to insure its reference to a committee.

7. All examinations as to proficiency must be had at stated communications.

8. No brother can be installed Worshipful Master of a Subordinate Lodge in this jurisdiction until he shall have received the Past Master's degree.

9. An unfavorable report of a committee on a petition for the degrees does not act as a rejection. The ballot must be spread, no matter what the report of the committee of investigation may be.

10. A Worshipful Master, Senior or Junior Warden of a Subordinate Lodge in this jurisdiction cannot be a petitioner for a new Lodge during their term of office.

11. A petition for the degrees after having been received and referred to a committee cannot be withdrawn.

12. Subordinate Lodges may give an E. A. or F. C. a certificate duly signed and sealed, setting forth the fact that he is an E. A. or Fellow Craft in good standing, empowering any other Lodge to confer the M. M. degree, upon his removal to another jurisdiction.

13. Those entitled to vote on an application for the degrees in a Lodge under Dispensation, are those mentioned in the Dispensation.

14. A Lodge cannot be opened for the transaction of any business in the absence of the Master and both Wardens, except by the Grand Master or his Deputy.

15. In answer to an inquiry what vote is necessary to restore an indefinitely suspended or expelled Mason for unmasonic conduct, I decided, the same that is necessary for the degrees, *unanimous*.

16. A candidate who has been irregularly made a Mason by a Lodge in good standing, cannot be declared a clandestine made Mason, or refused the rights and benefits of the Order; he not being held responsible for the improper act of the Lodge that initiated him.

17. The Worshipful Master has the right to place either of the Wardens or a brother from the floor in the East and permit him to confer either of the degrees after having opened his Lodge.

LIGHT.

Br. English, of Arkansas, presents a full dissertation on the subject of Light. "Darkness," says our brother, "is an emblem of ignorance, superstition barbarity, fanaticism, intolerance, vice, and crime. Light is a symbol of intelligence, refinement, true civilization, enlarged and liberal views — of all that is good, all that is virtuous, all that is beautiful. The Sun, the source of natural Light is the symbol of masonic Light, and Masons have been aptly termed the *Sons of Light*." On man and his helplessness, our brother states: "But man created for nobler ends, organized with distinct natures, one to perish here, and the other to live forever, is endowed with almost an infinite capacity for obtaining that *Light* of which the *Light* created by the Almighty fiat, in the beginning of time, when darkness covered the face of the great deep, is but the masonic *symbol*. Yet man, with all his superior endowments, comes into the world with less knowledge than most of the inferior animals. The *infant man* is less intelligent than the *infant ass!* and far more helpless. Masonry comes to man's relief. Masonry, like nature, reveals her sublime mysteries, unlocks the sources of Light to her toiling initiates. . . . The apprentice is taken from the darkness of the profane world and permitted to enter the ante-chamber, and stand upon the ground floor of that luminous Temple, whose higher apartments he is afterward to explore. In the third and sublime degree, the last of the symbolic series, the candidate enters the sanctum sanctorum of the *Temple of Light*. . . . All along the track of time, blackened by crime and stained with blood, Masonry has erected her Temples of Light and taught man to be virtuous, *charitable*, and *good*."

STAYING THE ADVANCEMENT OF CANDIDATES.

The Grand Master of the Grand Lodge of Oregon, in his last annual address, has the following on this subject: —

That Lodge rejected an applicant for the degrees of Masonry, and in about six months thereafter again received his petition, elected him, and conferred two degrees upon him. Then by a mere objection lodged with the Worshipful Master, he was refused advancement. The Lodge then appealed to me for a dispensation to heal the error committed in violation of the Constitution. I declined to grant it, feeling that I was not authorized by masonic law and usage to do so. Believing, however, that the petition was received and acted upon inadvertently, and without any intention of violating a plain provision of our Constitution, I took no action in the premises; and I am clearly of the opinion that the Lodge committed another error in refusing advancement upon a mere objection. After a candidate has been elected, and received one or more degrees, he is vested with masonic rights, and is entitled to a fair trial upon every imputation laid against him, and unless charges are preferred for some unmasonic conduct, he is entitled to advancement when a constitutional time has elapsed and the necessary proficiency has been made. I gave the following as my decision: The law in this jurisdiction is that a clear ballot on a petition for the degrees entitles the applicant to the three degrees, and his advancement can be stopped only by presentation of charges or his failing to become proficient in the preceding degrees.

MASONRY IN WAR TIMES.

In February of last year, we met a genial brother who had been for four years an officer in a Wisconsin regiment. During the series of sanguinary battles which preceded the surrender of Atlanta, he was taken prisoner and in due time was carried to Charleston. On the way thither he became ill, and when he arrived in that city he was so far gone in typhus as to be bereft of his reason. He was placed in a comfortless outhouse adjoining the prison, and there left unattended to await the coming of the hospital surgeon. The officer came at last, and hurriedly made his rounds. Reaching the cot on which our friend lay, his attention was at once arrested by the bare and attenuated forearm of the patient, on which had early in his masonic career been painted in India ink a square and compass. Without a word of explanation to the attendant, the noble surgeon immediately ordered our friend removed to his own quarters, and there, through a tedious and dangerous illness, so fanned the flickering life-spark that in due time it grew into a steady flame. He lavishly supplied his wants, and in due season so successfully favored the effort made to secure an exchange, that our friend was at last sent home. Said the recipient of these benefactions to us: "Until that time I never had realized the force of masonic ties, and now I almost worship them."— *Exchange.*

MASONIC CHIT-CHAT.

Christopher Carson, better known as Kit Carson, the celebrated Indian hunter and guide in the Rocky Mountains, was a member of Montezeuma Lodge at Santa Fe, by which his death was properly noticed, and a place for his remains in the masonic cemetery in that city, was tendered to his family.

Masons Six Hundred Years B.C. — Sir Charles Lemon, in his address, in 1846, to a Provincial Grand Lodge in England, observes: It happened last year that, traveling in Poland, he was induced to visit a very ancient Jewish temple, built six hundred years before Christ, and which is preserved in the same state in which it was originally built and ornamented; here he discovered masonic emblems similar to those now used by the Fraternity. He was introduced to the chief rabbi, whom he found to be a worthy Freemason.

Jurisprudence. — No Master elect can be lawfully installed until the installing officer is certain that such Master is invested with the secrets of the chair.

Where a candidate has received the first degree, change of residence within the same Grand Lodge jurisdiction does not change the Lodge jurisdiction over the remaining degrees, unless by consent.

If Lodge A relinquishes a candidate to Lodge B, the candidate must petition Lodge B for such degrees as he has not received, and pass through reference, report, and ballot.

Objection by a member of Lodge A to the initiation or advancement of a candidate in Lodge B, is not imperative, but is entitled to, and should receive, full consideration, and even delay, when necessary to a calm and dispassionate examination.

Where a petitioner for degrees has been guilty of crimes unknown to the Lodge at the time of his initiation, he may be tried and punished by expulsion, suspension, or reprimand. — *Trowel.*

Bills. — Subscribers to whom bills for past indebtedness to this Magazine have been sent, will oblige us by giving their early attention to them.

For Sale. — A complete set of this Magazine, 27 vols., neatly bound.

Masonic Usage. — The following question has been asked us by a New York brother: —

"Can the Master of a Lodge be tried by the Grand Lodge for an offence committed in his official capacity?"

Answer. — No. The Grand Lodge cannot try a Master of a Lodge for an alleged offence committed in his *official* capacity. Every Mason *must be tried by his peers*; and the Grand Lodge, when assembled, are *not the peers* of a Master of a Lodge. Being composed of the Master and Wardens of every warranted Lodge in the Jurisdiction, *two-thirds* of the same are not the peers of a Master of a Lodge.

The proper mode by which a Master of a Lodge could be placed on trial for violation of duty, would be to have charges preferred against him to the Grand Master, who would, if the case warranted it, appoint a commission, composed of peers, to try him. —*Keystone, Ohio.*

Br. Elder Moses Howe, of Portsmouth, N.H., is hale at the age of 97 years. He has preached 8,000 times in 54 years, married 1,778 couples, and attended 2,167 funerals.

At the end of the present year, the Earl of Zetland will have presided over the Grand Lodge of England for a quarter of a century. A commemoration fund is now being collected in honor of the event, and in aid of some charity.

Br. Albert Pike has opened a law office in Washington city, D.C.

CAUTION.

We are informed that there is a person travelling about the State soliciting subscribers for this Magazine. *We have no such travelling agent.* The person referred to is an impositor, and to be treated as such.

December 1, 1868.

THE TRESTLE BOARD.

Orders for the Trestle Board (Lodge) or for the Pocket Edition, with Digest, may be addressed to the editor of this Magazine, Post Office, Box 2739; to Lee & Shepard, A. Williams & Co., Nichols & Hall, Booksellers, Washington Street, or Pollard & Leighton, Tremont Street.

December 1, 1868.

JOHN ABBOTT LODGE.—The members of the John Abbott Lodge of Freemasons met for the first time in their new hall in Union Square, on the evening of the 27th ult., when the annual visitation of R. W. Henry Endicott, District Deputy Grand Master, and accompanying suite, took place. There was a very full attendance, and many visiting brethren from other lodges were present. The convenience and elegance of the new hall were much admired, especially the beautiful frescoes executed by Messrs. Wallburg and Sherry, of this city, the perspectives and scroll work exhibiting admirable skill. The new hall will be dedicated, and the officers for the ensuing year installed on the evening of December 15.

PLAGAIRISM.—A correspondent in Mo. says that an address was recently delivered before an Encampment of Knights Templars in that State, made up entirely, with the exception of perhaps a dozen or fifteen lines, by extracts from the ritual and monitors of the Order, and *verbatim*, from an address delivered before an Encampment in this State. We have not the *curiosity* to refer to, though our correspondent says it was published at the time by one of our contemporaries. Such things, however mean and discreditable they may be, are too common to excite much surprise. We recently received a copy of a *new* monitor, being almost literally a copy of the Trestle Board, regardless of its copyright, and regardless also of the consequences which must necessarily follow from the few alterations made in it in producing disagreements in work and lectures, and destroying the uniformity in both, while it was the object of that work to secure both for the country. If we were to characterize such conduct, we should say it was not only dishonest, but infamous.

THE GALAXY.—This excellent Magazine for December is before us, filled as usual, with entertaining and instructive reading matter. Besides the continued articles of "Cipher" and "Words and their Uses," we find a sketch of "Mrs. Frances Anne Kemble;" also an article upon "Women as Physicians;" another upon "The Confederate Congress;" a story of "One too many," and a beautiful poem entitled "Acquitted." The miscellany consists of "Who took Ticonderoga;" "Boys;" "Exit the Blonde," etc.

The seventh volume of this work commences January 1, 1869, and we advise all who wish for a good Magazine to subscribe for it.

SIR JOHN FRANKLIN was not a Freemason. Mrs. Franklin so stated in one of her published letters some years ago.

The "Little Corporal" is the title of an excellent little Monthly, for boys and girls, published at Chicago, Ill., by F. L. Sewell at $1.00 a year.

THE Supreme Council of Brazil, valley of Savradio, has made Ill. Br. Daniel Sickles, 33°, of New York, Secretary General of the Northern Council, an honorary member of that Body.

GRAND ENCAMPMENT, MASS. AND R. I.—The annual assembly of the Grand Encampment of Massachusetts and Rhode Island occurred on Friday, October 30, at the Masonic Temple, Boston, when the following were elected officers for the ensuing year: Wm. W. Baker, of Boston, Grand Master; Benj. Dean, of Roston, Deputy Grand Master; W. B. Blanding, of Providence, Grand Generalissimo; Wm. S. Shutrleff, of Springfield, Grand Captain General; Wm. Parkman, of Boston, Grand Treasurer; Solon Thornton, of Boston, Grand Recorder; Charles A. Stott, of Lowell, Grand Senior Warden; Wm. Sutton, of Danvers, Grand Standard Bearer; Tracy P Cheever, of Chelsea, Grand Sword Bearer; Henry W. Warren, of Boston, Grand Warder; Henry W. Perkins, o Lowell, Grand Captain of the Guard; E. F. Gay, of Boston, Grand Sentinel.

COMMITTEE ON RITUALS, A. A. RITE.—At the last session of the Supreme Council, 33° for the Northern Jurisdiction U. S., the subject of the Rituals was referred to a Special Committee, consisting of—

Ill. E. T. CARSON, of Ohio.
,, ORRIN WELCH, of New York.
,, CHAS. W. MOORE, of Mass.
,, THOMAS A. DOYLE, of Rhode Island.
,, H. S. GOODWIN, of Pennsylvania.
,, JOS. H. HOUGH, of New Jersey.
,, E. G. HAMILTON, of Indiana.
,, E. T. METCALF, of Michigan.
,, ALVIN B. ALDEN, of Wisconsin.

There has yet been no meeting of the Committee; but, as the subject is one of the highest importance to the welfare of the Rite, it is to be hoped that such a meeting will be held at an early day, either at New York or Philadelphia, or some other central point in the Jurisdiction.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXVIII.] JANUARY 1, 1869. [No. 3.

SAINT ANDREW'S DAY.

CELEBRATION AND PRESENTATION BY ST. ANDREW'S LODGE.

ST. ANDREW'S LODGE of this city celebrated its *One Hundred and Twelfth Anniversary* on the 30th of November last.

St. Andrew, in whose name this Lodge was chartered by the Grand Lodge of Scotland on the 30th of November, 1756, was born at Bethsaida, a city of Galilee, situated on the shores of the Lake Tiberias, in Palestine. As the name imports, it was a place for fishing and hunting, the adjacent country abounding with deer and the sea with fish. It is said that Phillip the Tetrarch formed it into a magnificent city and called it Julias, after the daughter of the Emperor Augustus. It was here that Jesus performed many of his miracles.

Andrew was the brother of Simon Peter, and both were the sons of John or Jonas, a fisherman of the place of their nativity. The former, before the advent of Jesus as a public teacher, had been a Disciple of John the Baptist, and was probably a member of the Essenian Sect, to which John belonged. If so, this will, in some measure at least, account for the learning and ability which he subsequently exhibited in his public ministry. He was the first person whom Jesus received as a Disciple, and who afterwards, with his brother Simon Peter, became one of his Apostles. He followed Christ until his crucifixion; when, with the other Apostles, he entered upon his public ministry. Departing from Jerusalem, he first travelled through Cappadocia, Galatia, and Bythinia, instructing the inhabitants in the new faith; and then continued his journey along the Euxine Sea, into the desert of Scythia. An ancient author tells us, that he first came to Amynsus, where he preached in one of the Jewish Synagogues, converted many of the people, and ordained priests. He next went to Trapezium, a maritime city on the Euxine Sea; from whence, after visiting many other places, he came to Nice, in Northern Italy, where he stayed two years, preachiug and working miracles with great success. Leaving here he passed to Nicodemia, and from thence to Chalcedon, whence he sailed through the Prepontis to the Euxine again, and from thence went to Heraclea, and afterwards to Amastris; in all of which places he encountered many difficulties, but overcame them by his invincible patience and resolution. He then proceeded to Synope (a city on the same sea, and famous as the birth and burial place of King Mithridates), where he met his brother Peter and united with him in the work of the ministry. The inhabitants were mostly Jews, who, "partly from a zeal for their religion and partly from their barbarous manners, were exasperated against him, and entered into a confederacy to burn the house in which he lodged. But being disappointed in their design, they treated him with the most savage cruelty, throwing him on the ground, stamping upon him with their feet, pulling and dragging him from place to place; some beating him with clubs, some pelting him with stones, and others, to satisfy their brutal revenge, biting off his flesh with their teeth; until, apprehending that they had entirely deprived him of life, they cast him out into the fields. But he miraculously recovered, and returned publicly into the city; by which, and other miracles that he wrought among them, he converted many from the error of their ways and induced them to become Disciples of Jesus." He afterwards returned to Jerusalem, and from thence travelled over Thrace, Macedonia, Thessera, Achaia, and Epirus, "propagating and confirming the doctrine he taught, with signs and miracles." At last he came to Patræ, a city of Achaia, in Greece, where, after converting large numbers of the inhabitants, he finally sealed his faith with his blood. He was here arrested by order of Agenas, pro-consul of Achaia, and having resisted every temptation to renounce his mission and sacrifice to the gods of the heathen, he was treated with the utmost severity, and finally crucified on the 30th of November, A.D. 69. The Cross used on the occasion, was of the form called *Crux decussata*, and commonly known as St. Andrew's Cross. It was made of two pieces of timber, crossing each other in the centre, in the form of the letter X. Contrary to the usual custom, he was fastened to the cross with *cords* instead of *nails*, that his death might be the more lingering and tedious. In this condition, says our authority, "he hung two whole days, teaching and instructing the people in the best manner his wretched situation would admit of, being sometimes so weak and faint as scarce to have the power of utterance. In the meantime, great interest was made to the pro-consul to spare his life; but the Apostle earnestly begged of the Almighty that he might now depart, and seal the truth of his religion with his blood." His prayers were heard, and he expired, as before stated, on the last day of November. His body is said to have been decently and honorably interred by Maximillia, a lady of quality and estate, whom Niceporus tells us, was the wife of the pro-consul. Constantine the Great afterwards removed it to Constantinople, and buried it in the great Church he had erected in honor of the Apostles. Here it remained until the year A.D. 369, when, it is said, a Scottish Abbot of the name of Regulus, caused it to be again removed from Constantinople to Scotland, and buried in a church, with a monastery, which he had erected to the Saint at Abernethy.

The festival of St. Andrew was instituted in Scotland in the year A.D. 359, and from that time to the present has been generally observed as the great national religious festival and gala-day of all Scotchmen, wherever dispersed. The celebrated Order of the Thistle of Scotland, was instituted in honor of the Saint, A.D. 1540, by James V. It subsequently fell into decay; but was renewed by Queen Anne in 1703. The badge of the Order is a medallion of gold, upon which is enamelled the effigy of the Saint in a blue garment, bearing his Cross, of white enamel, surrounded with a glory. And wherever Scotchmen sufficient are to be found to organize them, Scottish charitable and other societies exist, holding their anniversaries on the day of the patron Saint of Scotia. The Scots' Charitable Society of this city celebrated its *Two Hundred and Eleventh Anniversary*, on the 30th of November last, by a dinner and the usual festivities.

The Saint was admitted into the Masonic Calendar, and his "anniversary" adopted as a Masonic Festival, on the 30th of November, 1737. Previously to this time, the "Festival Days" of the Order in Scotland (as in every other country in Christendom), had been, from the early days of Christianity, the 24th of June and the 27th of December. But the peculiar condition of the Order there at the date above given, and the important changes which then took place in its organization and government, led to a corresponding change in its anniversary festivals.

Masonry was introduced into Scotland in the beginning of the twelfth century, by a company of travelling architects who built the abbey of Kilwinning. But without tracing in detail the progress of the Order in the kingdom, it is sufficient for our present purpose to notice that in the reign of James II. (1437), the office of Grand Master of Scotland, was granted by the Crown to William St. Clair, Earl of Orkney and Caithness, Baron of Roslin; which grant was subsequently made hereditary to his heirs and successors in the Barony forever. The consequence of this grant was to preclude the Lodges and brethren from any voice in the election of their Grand Master for a period of three hundred years, or until the year 1737, when the Roslin family had fallen into decay and the only remaining male member was Sir William St. Clair, Esq., a lineal descendant and heir of the original grantee. Having no son to inherit his honors, he was anxious that the office of Grand Master should not be left vacant at his own death, and accordingly intimated to the brethren in Edinburgh his intention to resign into their hands, "every title to that office which he possessed under the grant of the Crown." Measures were immediately taken to notify the Lodges in the kingdom of this intention, and to invite them to appear on the ensuing St. Andrew's day, November 30, 1736, by themselves or proxies, in order to concur in the election of a Grand Master. At this meeting the resignation was accepted, and "in consideration of the nobility and antiquity of his family, of his zeal for the advancement of the Order, and the peculiar connection of his ancestors with the masonic history of Scotland," William St. Clair, Esq., of Roslin, was *elected* Grand Master, by the unanimous vote of his brethren, and the *independence* of the Grand Lodge of Scotland was established and proclaimed. Up to this time, it had been "customary to hold their principal assemblies on St. John the Baptist's day;" but at a Quarterly Communication of the Grand Lodge in April, 1737, it was resolved "that the annual election should no longer be celebrated on that day, but on the 30th of November, the birth-day (anniversary) of St. Andrew, the tutelar Saint of Scotland;" and this day has since, accordingly, been observed by our Scotch brethren, and by foreign Lodges of Scotch descent, as their anniversary festival. It is the anniversary of their *Masonic Independence*, and of the *Crucifixion* of the *Patron Saint* of their fatherland.

St. Andrew's Lodge therefore, very properly, early in its history, adopted the 30th of November, not only in commemoration of the two prominent religious and masonic events here named, but as the anniversary of its own birthday: the one hundred and twelfth of which it celebrated, as above stated, at the house of Br. J. B. Smith, of this city. The tables were spread with the elegance and good taste for

which this popular caterer has been so long distinguished; the courses were in variety, and of great excellence, both in choice and cookery. The Lodge consists of about forty members, all of whom were present, with the exception of some five or six, who were necessarily absent from various causes.

On the removal of the cloth, the presiding Master, W. Br. Dr. Ezra Palmer, called for the report of a committee appointed at the previous meeting of the Lodge, to procure for presentation to the retiring Master, W. Br. William F. Davis, some tangible evidence of the appreciation in which his services, as Master for the three preceding years, are held by his brethren. This report was made verbally, by W. Past Master C. J. F. Sherman, chairman of the committee, who concluded by handing to R.W. Br. C. W. Moore, Senior Past Master, a very beautiful and valuable gold watch and chain, for presentation to the late Master, in behalf of the committee and in the name of the Lodge. In the discharge of this duty, Br. Moore referred to the practice which had obtained in the Lodge for more than half of a century, of acknowledging the services of brethren who had filled its principal chair, by the presentation of some more enduring memorial than a simple vote of thanks — describing the varying values of these memorials, from a plain Past Master's jewel of little intrinsic worth, to the rich and costly one he held in his hand, as indicating the increasing prosperity and present ability of the Lodge. He also spoke of the distinguished brethren who, for one hundred and twelve years past, had presided as Masters over its interests; naming, as among those with whom the present members were best acquainted, W. Brothers Col. Henry Purkett, who was Master in 1799, and was one of the celebrated "Tea Party" who in 1773 turned Boston harbor into a gigantic "Tea Pot," to the infinite disgust of George III., and his officials in the Province; Henry Fowle, Master in 1793, who in his day was one of the most active and celebrated Masons in the country; Paul Revere was Master in 1761, and was one of the ruling spirits of the Revolution; General Joseph Warren was chosen Master the same year, and fell at Bunker Hill in 1775, was made a Mason in the Lodge, and was subsequently Grand Master of the second Grand Lodge in the Province, established in 1769, by authority from the Grand Lodge of Scotland. He also referred to others who had been honored by the Lodge in this way, but whose names would be of little interest to the general reader. He then spoke of the initiation of the retiring Master, his progress through the various offices of the Lodge, and finally of his elevation and services as its Master — all of which he declared to have been distinguished by activity, affability, intelligence and faithfulness; and concluded by presenting to him the memorial that had been selected by the committee, and which he hoped would long be a source of satisfaction to him, and of pride and pleasure to his family.

The committee had likewise provided the customary Past Master's Jewel (also of gold), the presentation of which was intrusted to R.W. P.M. William Parkman, who, in the discharge of this interesting part of the services, took occasion to refer to the importance of the duties of a presiding Master, of the cares and responsibilities which rested upon him, and in just and complimentary terms, to the able and successful manner in which they had been performed by the recipient for the past three years. He spoke earnestly and appropriately, and his remarks were received by the brethren with unmistakable manifestations of approval.

The committee having concluded the duties of their appointment, W. Br. Davis rose, and spoke as follows: —

Brethren, — It is with much diffidence that I undertake to reply to your kind and complimentary remarks. I appreciate most highly the sentiment of personal regard you have so kindly expressed towards me, and still more highly do I appreciate the assurance you have given me of the success of this Lodge during my administration, for upon its prosperity and welfare my hopes, my feelings, and my wishes are all centered; but, at the same time, I feel that these words of commendation do not wholly belong to me. They belong alike to the Senior and Junior Wardens who have contributed so much towards strengthening my efforts in conducting its affairs. They too belong to the brethren, one and all, who, by their united efforts, have enabled me to retire from the chair with some degree of credit to myself.

As for myself, I make but one claim, and that is that I have endeavored to perform the various duties devolved upon me faithfully and impartially. And now, having received these assurances from you, I shall look back upon my official connection with this Lodge as the foundation of many lasting friendships, and the source of some pardonable pride.

The doings of this Lodge, during the past three years, have now become a part of its history; and it would afford me much pleasure to notice them at this time, yet I shall pass them over, with one exception, for some future occasion.

In tracing the doings of this Lodge, there is nothing which meets the eye oftener, or shows more prominence, than its *charities*. I find, by the records, that we have distributed in charity the past three years, over $5,000! These are the deeds which constitute the permanent honor and glory of this old Lodge; and there is nothing more gratifying to me than to see these deeds of benevolence registered by our faithful recording officer, in simple and modest language; for while they illuminate and adorn the pages of his labor, they present to posterity bright examples of faithful obedience to the principal tenet of our profession. So let us continue to dispense our charities with a liberal hand. Let them ever be increased in proportion to our means, and may we, like those ever active spirits of order which labor in secret to weave those beautiful flowers which adorn our table, inspire us to labor in our secret asylum, to distribute our charity to the unfortunate and distressed; and, in so doing, let us not forget that higher charity which aims to soothe the unhappy, sympathize with them in their misfortunes, compassionate their misery, and restore peace to their minds; for it is these things, coupled with our charity, that causes the widow's heart to sing for joy, and the orphan to be made glad.

In 1860, I was elected a member of this ancient Lodge; from that to the present time I have been permitted, by a kind Providence, to be present at each and all of its Communications, and for a considerable portion of that time, have, by the kindness and generosity of the brethren, filled its principal offices. I do not say this as boasting of the honors conferred upon me, but I do say that I have not been tardy in lending my feeble assistance to promote its prosperity; and now, in return for these kindnesses, I can only return to you my grateful thanks. I thank you for the confidence you have ever reposed in me; I thank you for the high honors conferred upon me; and I thank you from the bottom of my heart, for those uniform courtesies which have plucked the thorns from my path, and made my administration so pleasant to myself. And now, brethren, for this crowning act of your kindness, what can I say? I can find no language by which to express the emotions that rise in my heart for these testimonials of your regard. They are an additional evidence of the considerations so often exercised by yourselves, and experienced by me; and while realizing this fact, and arrogating no merit to myself, I am grateful to you for them. Accept, then, in return, my warmest thanks, with the assurance that these beautiful golden gifts will be carefully preservsd as my choicest earthly treasure, not only for their intrinsic worth, but for their still greater value as momentos of an Association of Brethren beloved, with whom I have ever deemed it an honor, and felt it a pleasure to be united.

And now, R.W. Brothers Moore and Parkman, I cannot allow the present opportunity to pass without returning to you my acknowledgments for the exceedingly kind manner in which you have communicated to me the wishes of the brethren, and for the assurances of personal regard which you are pleased to express towards me. I have long felt that I owe to each of you a debt of gratitude for numberless kindnesses received at your hands; for during my whole masonic life, I have been prompted to look to you for advice and counsel, and, in return, have ever received continual proofs of your love and esteem. Be assured that so long as the powers of memory are given me, many will be the hours when my thoughts will be turned to you in fond remembrance; and the many kindnesses received at your hands, are indelibly engraven upon my heart, and there will they ever remain life-long forget-me-nots.

These services were followed by the usual festivities, consisting of toasts, speeches, historical anecdotes of the Lodge, &c., in which the memories of many of the earlier and later members were kindly noticed, not forgetting the respect which the Lodge entertains for its parent Grand Lodge of Scotland. Among the speakers, other than those already named, was the venerable Br. Peter Wainwright, Esq., one of the most aged and respected brethren of the Lodge; and he was followed by R.W. Br. Dr. Winslow Lewis, and Brothers S. P. Oliver, J. P. Ober, Thomas Chamberlin (S.W.), William Parkman, Jr. (J.W.), Leman, and others whose names do not occur to us. The following chaste and beautiful ode was written for the occasion, by R.W. Br. Dr. Henry G. Clark, a member of the Lodge, and is, we understand, to be set to music, by Julius Eichberg, Esq., for the use of the Lodge on future festival occasions.

SONG AND CHORUS FOR THE LODGE OF ST. ANDREW.

BY HENRY GRAFTON CLARK.

WITH eddying whirl, how, day by day,
Time's tide sweeps year by year away;
Yet why for this should any grieve?
Comes only thus ST. ANDREW'S EVE.

Chorus. — *Yet why for his should any grieve?*
Comes only thus St. Andrew's Eve.

Spread out the festive board to-night!
With fruit and flowers, and cheerful light!
And season well the foaming bowl,
With reason's feast, and "flow of soul."

Chorus. — *And season well the foaming bowl,*
With reason's feast, and "flow of soul."

Fill to the brim the sparkling glass! —
For swiftly do these moments pass —
And, as the changing bubbles break,
Of friends our sunny memories wake!

Chorus. — *And, as the changing bubbles break,*
Of friends our sunny memories wake!

Then as we sail life's summer sea,
And dream with wakened memory;

We see them on the distant shore,
Where time and tide shall be no more.

Chorus. — *We see them on the distant shore,*
Where time and tide shall be no more.

ST. ANDREW'S SUN! For ever rise,
Unclouded in the Eastern Skies!
And this dear FESTAL EVE return,
While moons shall shine or stars shall burn!

Chorus. — *And this dear festal eve return,*
While moons shall shine or stars shall burn!

The occasion was one of the most agreeable of its kind that we have attended since the celebration of the Centennial Anniversary of the Lodge in 1856, and will form an interesting chapter in its history, whenever that shall be written.

The officers of the Lodge for the ensuing year are as follows: —

Ezra Palmer, Worshipful Master; Thomas E. Chamberlin, Senior Warden; William Parkman, Jr., Junior Warden; Samuel H. Gregory, Treasurer; A. A. Wellington, Secretary; Hasket Derby, Senior Deacon; Edward B. W. Restieaux, Junior Deacon; George C. Stearns, Senior Steward; Hales W. Suter, Junior Steward; David Pulsifer, Marshal; Aaron Leman, Inner Sentinel; Eben. C. Leman, Tyler.

MEETING OF THE GRAND LODGE.

THE Grand Lodge of this State held its One Hundred and Thirty-Fifth Annual Communication, at the New Masonic Temple, in this city, on Wednesday, December 9, ult. The session was more numerously attended, and a larger number of Lodges were represented than on any previous occasion in its history. The only business of importance before it was the election of its officers for the ensuing year, the report of its Committee of Finance, and the reading of the Annual Address of the Grand Master. It has heretofore been usual for the latter to be delivered on the evening of the Anniversary of St. John the Evangelist, December 27, when the new officers are installed into their places and the old ones retire. Experience has shown, however, that this latter meeting has, of late years, been but thinly attended by the Lodges or brethren beyond the immediate limits and vicinity of the city. The information and recommendations of the presiding officer, laid before the Body at such times, are necessarily withheld until the proceedings of the entire year are printed and sent out to the officers of the Lodges; in whose exclusive possession they are too frequently permitted to remain, and, so far as the great mass of the brethren are concerned, might as well have never been issued. To remedy this evil, the Grand Master the present year very wisely, as we think, decided to make his official communication at the Annual Meeting, when a larger representation of all the Lodges is present than on other occasions.

The address was a spirited and well-written production, and occupied about thirty minutes in its delivery; but as we propose next month to lay it before our readers in full, we omit here any synopsis of it further than to say that several of the suggestions contained in it are of importance to the present interest and future welfare of the Grand Lodge. Its details show that the Grand Master has, the past year, as in the two preceding years of his administration, had an unusual share of active official duties to perform, and that he has performed them with a faithfulness honorable to himself, and in a manner, as we believe, acceptable to his brethren. Among the most unpleasant of his duties, the past year, was the necessity of issuing a mandamus directing the suspension of one of the Lodges for non-compliance with the order of the Grand Lodge imposing a capitation-tax on its members. We are happy to add, however, that, before the final service of the mandamus, the Lodge referred to receded from its recusancy, and met the requirements of the Grand Lodge; when it was permitted to continue its labors. It is to be hoped that a similar occasion may not again arise in this Commonwealth. Our Lodges and brethren have the reputation, at home and abroad, of being a law-abiding fraternity, and we trust this reputation will never be thoughtlessly impaired. The remedy for all evils that can arise in the masonic government of the jurisdiction lies in the Grand Lodge alone, and there alone it is to be sought. The will of the majority, when constitutionally expressed, is the law of Masonry, and must govern, or all law and government is at an end.

The report of the Auditing Committee showed the finances of the Grand Lodge to be in an improved and encouraging condition, and that the floating debt the past year has been largely reduced.

The election of officers was conducted with much unanimity, and resulted in the choice of William S. Gardner, Boston, Grand Master; Ithamar W. Conkey, Amherst, and I. H. Pope, Boston, Grand Wardens; John McClellan, Boston, Grand Treasurer; Solon Thornton, Boston, Grand Secretary; together with a Board of Directors, consisting of William Sutton, Salem; Sereno D. Nickerson, Percival L. Everett, and Warren Fisher, Jr., of Boston; and William F. Salmon, of Lowell. The remaining officers hold by appointment, and will be given in our next.

The Grand Master's Address, and some other matters of new business, having been referred to appropriate committees, the Grand Lodge was closed until the following morning, at nine o'clock, when it again assembled for the exemplification of the Ritual by the Grand Lecturers, namely, R.W. Brothers E. Dana Bancroft, of South Groton, L. H. Gamwell, of Pittsfield, and Ivory H. Pope, of Boston. There were present to witness this exhibition about seven hundred brethren from all parts of the Commonwealth. The entire work and lectures of the three degrees were given under the direction of the Senior Grand Lecturer, who is esteemed by his brethren to be, and unquestionably is, take him for "all in all," the most accomplished and reliable Lecturer in the country. He was well sustained by his associates and assistants, and the large number of brethren present left, at the close of the day, feeling and expressing that they had received full compensation for their attendance.

MASONRY IN EUROPE.

THE Correspondence Committee of the Grand Lodge of New York, of which R.W. Br. John L. Lewis is chairman, conclude a very able and valuable report (a copy of which we have just received), by a general review of the condition of the Foreign Grand Lodges; from which we condense a few items of interest.

FRANCE.

The Grand Orient of France held its last Annual Communication in June, at which two hundred and eighty-two subordinate Bodies were represented. Grand Master MELLINET presided. In his opening address, he reminded the brethren that "sound reasons are to be offered rather than fine speeches" in the discussion of such matters as might come up for consideration. He also referred to the disposition made manifest by some Lodges to admit *atheists* to initiation, and invited such a formal declaration on the subject as would forever set the question at rest, and maintain the true character of the Institution. Such a vote was subsequently passed, by an overwhelming majority, against the admission of such candidates.

The Grand Orient has adopted the unusual custom of awarding "medals of honor" to brethren or Lodges who have "deserved well of Masonry,"—each award being accompanied by a statement of the act or acts which have lead to its presentation; as for example: "Reunion Lodge at Toulon, for devoted and courageous services during the visitation of the cholera, in 1865."—"Captain Mitchell, an English brother, for saving the lives of twenty French seamen in Mexico, in 1862."—"Brother Vuitton, founder of a Lodge, and for seventeen consecutive years its Master, and during all that time a firm and consistent champion of Masonry." The awards are made once in ten years, and the New York committee suggest that the practice might be profitably introduced into this country.

The committee very correctly say—"To those unacquainted with the actual social position of France, a correct estimate of the difficulties under which the Masonic Institution labors, could hardly be arrived at. Opposed, harrassed, and misrepresented at every turn by the representatives of a religious body drawing a part, at least, of its support from the State, and thus from the toil of Masons themselves, the infirmities of human nature may plead for them if occasionally they forget masonic inspirations, and turn upon those who seek to rend them. Generally throughout France the religious institution alluded to (Roman Catholic) refuses the rite of sepulture to Masons, except upon condition of *ante-mortem* renunciation; and it forbids its temples to the brethren who would fain pay the last tribute of respect to the fraternal dead. In other cases, and when this obstacle is not interposed, they are obliged to obtain a permit from the civil authorities to surround the grave of a brother and bid adieu to his remains with the accustomed formalities of the Craft."

SAXONY.

At the Annual Meeting of the Grand Lodge of Saxony, a proposition to abolish the right of Jurisdiction of the Grand Lodge was unanimously voted down. The necessity of such a vote probably originated in "reasons of State."

The irregular Supreme Council of Louisiana petitioned for recognition and masonic relations with this Grand Lodge, but the latter concluded to "wait for further information."

PRUSSIA.

The Communication of the Grand Lodge of the Three Globes, at Berlin, June 24, was devoted to the celebration of St. John's Day.

This Grand Lodge has sixty active, and six hundred and fifty-nine honorary members, and one hundred and four active Lodges, with a membership of about twelve thousand. It celebrated its seventieth anniversary on the 23d of November, 1867.

The Grand Stewards' Lodge has charge of the economical department of the Grand Lodge. It is divided into four departments, which have charge of the following branches, some of which will strike our readers as being somewhat foreign to their ideas of Masonry: 1. "The care of the table and its utensils. 2. Supervision over the furniture. 3. Providing and distributing the dresses of the Order and wine. 4. Providing light and playing-cards." A Grand Censorship is also one of the features of this Grand Lodge. Its duties are to settle disputes between brethren.

The Grand Lodge has a large library of seven thousand two hundred and sixty-six volumes, including manuscripts, &c. It appropriates two thousand dollars annually to charity, and provides for the proper education of the orphans of deceased brethren. It has also a pension fund to aid deserving students in completing their education. Its present fund amounts to 270,707 thalers.

There are three Grand Lodges in Prussia, neither of which allows the initiation of non-Christian candidates. The same is also true of Sweden and Denmark.

HANOVER.

The Grand Lodge of Hanover, after an existence of sixty years, has been dissolved by the resignation of its Grand Master, the ex-king, and its principal officers, growing out of the absorption of the kingdom into the German Confederation, under Prussian rule, which allows but three Grand Lodges in the empire. The dissolution has created quite an excitement among the brethren in the kingdom, and it is probable that some arrangement may be made with the proper authorities, by which it can be restored, if not to an independent, at least to a subordinate condition. To this end the Lodges have petitioned his majesty, King William, to acknowledge the Grand Lodge of Hanover as the fourth Grand Lodge of Prussia, and assume the protectorate over it.

HAMBURG.

This Grand Lodge has declined to recognize the illegal Supreme Council at New Orleans, which latter Body, it appears, has affiliated with the equally spurious Lodges of colored Masons in that city.

ITALY.

Masonry in Italy, says the report, seems still to be in an unsettled condition. There exist in that country four Grand Lodges, namely, at Turin, Milan, Palermo, and Florence. The Grand Lodge at Florence, the largest of the four, has one hundred and thirty-nine Lodges under its jurisdiction, including those located in Turkey, etc.; that at Palermo, thirty-nine, and the other two a small number only. A circular from the Grand Orient of Italy, at Florence, says, "that, after the late failure to form a United National Grand Lodge, by excluding the irregular elements of Milan and Naples, we are of necessity obliged to guard our Lodges from contact with irregular brethren."

This Grand Orient, called together by Garibaldi and De Lucca, met in convention with all Italian Lodges recogning its authority, on the twenty-fourth day of June, at Naples, when several important resolutions were adopted. Among them are the following: "A reduction of the members of the Grand Lodge, from forty to twenty-four; the election of a Grand Master for five years; a reformation in the Ritual; prohibition to all daughter Lodges to discuss politics and Church affairs; and an interdict to print masonic articles without the sanction of the Grand Orient." Garibaldi was elected honorary Grand Master for life, and Br. Thomas Cordova actual Grand Master.

MISCELLANEOUS.

The brethren in Wallachia and Romania (Turkey), are agitating the question of establishing a Grand Lodge for that Principality, but it is doubtful if they are numerous or united enough for the purpose.

The Lodges in Egypt have recently held a convention at Cairo, for the purpose of forming a closer alliance among themselves, and to advance the interests of the Order. There are four Lodges at Alexandria, three at Cairo, and one at Suez.

A Grand Lodge has been formed at Athens, in Greece, with eight Lodges under its jurisdiction.

THE suspension of a charter is not a suspension of the members of its Lodge.

THE question on suspension, expulsion, rejection, or re-instatement is decided through the ballot-box, and in no other way.

WHEN a ballot is taken for a degree or for membership, the result only is made known.

THE IRREGULAR COUNCIL 33° AT NEW ORLEANS.

WE learn from the "Bulletin du Grand Orient de France" of October last, that that Body has recognized and entered into fraternal relations with the illegal and unauthorized organization at New Orleans, calling itself a Supreme Council, for the State of Louisiana. The reasons for this irregular proceeding seem to be, first, that the New Orleans Body "opens the door of its Temples to all men thought worthy of initiation, without distinction of nation, race, or color;" and secondly, rejecting the Constitutions of the rite of 1783, and those of the existing Councils of this country, each of which provides for two Councils, *only*, for the United States, it adopts the views of the Report of its Committee, and decides that each State in the Union, being an independent sovereignty, is entitled to a Supreme Council! The Report is ably drawn, but its conclusions will not meet with much favor in this country. It is however to be regretted that so respectable and influential a Body as the Grand Orient of France, should be so ready to admit the claims of every pretender who may think proper to appeal to its generous sympathies. This is not the first instance in which it has unwisely exceeded its authority, and overstept the bounds of decency, by intermeddling in matters that do not concern it, and over which it can exercise none other than a pernicious influence. It does not understand the government or the domestic relations of the Order in this country, and masonic courtesy, at least, demands that it should leave the management of both in the hands of those who do.

WHAT is the *Acacia*? It is the ancient name of an Evergreen plant indigenous to the East. The masonic *Acacia* is, Mimosa Nilotica of Linnæus. It is the symbol of immortality, and was planted by the Hebrews at the head of graves, to be a perennial reminder of that great doctrine, so dear to Masons. For the same reason do we plant the Arbor-Vitæ, Cedar, Yew, &c., at the graves of our dear departed. When Masons at the burial of a brother throw a sprig of Cedar into the grave, they express symbolically their faith in the immortal existence of the soul. All nations have employed kindred symbols; as for instance, the Egyptians the palm, the Grecians the myrtle, and the Druids the mistletoe.

GRAND COMMANDERY OF IOWA.

We have a copy of the proceedings of this Grand Commandery at its fifth Annual Meeting at Des Moines in October last. The officers were all in their places, and there was a full attendance of the subordinate Bodies. The R.E. Grand Commander delivered a well written address, breathing the true spirit of the Order.

> "As Templars," he says, "it is with great pleasure that I can report to you, that so far as I am informed, in every part of our wide and extended country, from Hudson's Bay to the Gulf of Mexico, from Maine to Oregon, our Order is prosperous; our banner, (The Cross of Christ,) is triumphant; before which superstition must give way and Infidelity bow down as the Warder's trumpet proclaims, with the majestic "sound of many waters," "Peace on Earth and good will to men!"
>
> Whilst we retain the same and most solemn usages in our Asylums, we are not called upon, as were the Templars of old, to take the field against the Infidel in opposing the enemies of our Order. But we have our own duties to perform, our mission to fulfill, as imperatively as had the honored Knights of old; the Infidelity, not in the field, but in our own breasts, to fight. The evils of our sinful nature require us to watch over and keep in subjection the unlawful passions and appetites which contaminate the unregenerated hearts of men. We must wrestle with these foes until they are subdued. The evil tendencies of our nature are like "principalities and powers" entrenched in our hearts, against which, of our own innate strength, we fight in vain. But our hope is in Him whose sign we profess to venerate, and under no other sign can we expect to conquer. Our profession to the world is, that we are Christian Knights. Do we live up to our profession, and keep our armor bright, with the shield of faith, armed with the spirit and breastplate of righteousness, with our faces always to the foes that so "easily beset us?"

Speaking of the proposed change in the Ritual of the Order, the Grand Commander holds the following language: —

> I very much doubt the propriety of even attempting to make any change whatever in our present system, which has been practiced so long in the United States. An attempt of this kind, in my opinion, would be the entering wedge to confusion and discord, and endanger the existence of Templar Masonry, and destroy even the Grand Encampment.

We notice nothing in the Proceedings of special interest, unless it

be the Report of the Committee on correspondence by Sir W. B. Langridge, which is a very creditable and interesting document. Speaking of masonic burial our brother says: —

> Views on this as on other questions, must of course differ, and Sir Kuights have preferences for ritual and association, but standing where the writer of these lines does in our society, he would feel that any honor done him by the performance of the ceremonies of high Masonry over his grave, to the exclusion of that pertaining to the Master's Lodge, would but poorly compensate for the pain that might touch some heart who loved him, because he was by such choice excluded. He would prefer no ceremony whatever, to a mere empty pageant, but he would deem it far worse than either, if the humblest brother who cared for his memory should be prevented from receiving the consolation of helping to lay him in his last resting place.

We regard the introduction of any burial service, other than that known and practiced by the Lodges for at least a century and a half past, and the only one known to Ancient Masonry, a misfortune; and the sooner the innovation is corrected the better.

In reference to the cultivation of the higher degrees, the Report speaks as follows: —

> It is often said that there is danger that Scottish Masonry will destroy the interest in the American system. We do not fear it, There are enough active Masons in the lower degrees, to spare a sufficiency for the upper, without feeling it, and those who devote themselves to the higher, had better work them than to dimit and stand outside the ranks entirely. No man of ordinary mind can be satisfied to travel one unvarying round of ideas, without progress, for years; he must advance in some direction. Our Masonic Bodies spend much of their time in "work and lectures," iterating and reiterating the same round of words until they lose their interest to many, who are then induced to look about them for something to interest them. Until lately they have not found it, and so dimitted; many do so yet; others advance in the degrees, branch out into the "systems," and so they all grow. Suppose those who go forward find interest in their new affiliations, that their time is fully occupied in their new duties, and therefore become less regular or ardent in their "love," certainly there are "young hands" enough to fill their places, and to push on the work without missing them. Better advance than dimit, just as it is better to wear out than to rust out.

Free Masonry is the most remarkable and illustrious social organization in the world. None on the face of the earth, with any of the elements of its composition, is so old or so honorable.

NEW MASONIC HALL, PITTSFIELD.

Our brethren of Mystic Lodge at Pittsfield, in the western part of the State, have recently erected for their own use and that of the other Masonic Bodies in the town, a new hall, which for convenience in arrangement and beauty of finish is surpassed by but few others in the Jurisdiction. It comprises, says the Berkshire Eagle (from which we condense the following description of it), a principal Lodge-room, a Prelate's room, a banqueting hall, and eight smaller apartments used as the Armory of the Knights Templars, Committee-rooms, etc.

The Lodge-room is thirty-six feet wide by sixty long, and proportionately high, showing architectural perfection in this respect. The walls are semi-arched and in the curve show the emblems of the Order beautifully frescoed. The emblems of the Chapter appear handsomely painted in the corners of the ceiling. The rich coloring of this, and other frescoing, combines finely with the general delicate tinting of the walls with which the deep crimson of the carpet is also made to harmonize.

The chairs are of rich antique patterns, and the tapers at the east, west, and south, are supported by massive and beautiful gas standards, emblematically decorated. The truncheons of the Senior and Junior Wardens are of dark rosewood mounted with silver, and were presented by Br. Henry Chickering.

The shades of all the gas fixtures are ornamented with masonic emblems, elegantly cut. The Master's chair is richly draped.

The decorations of the room are completed by the resplendent banners of the Berkshire Encampment of Knights Templars, and of Mystic Lodge, displayed in the north-east and south-east corners.

The Bible, one of the most costly forms in which the sacred volume is issued by the Bible Society, was presented by Br. L. H. Gamwell.

In the south-east corner of the building is the prelate's Room, twenty by thirty feet in size, and in the luxury of its furniture far surpassing the larger hall. The walls, like those of the Lodge.room, are delicately tinted. The distinguishing feature of the room, however, is the profusion of Maltese crosses, the favorite emblem of the Knights Templars, to whose uses it is more especially appropriated.

Adjoining the Prelate's room, is the Armory of the Knights Templars, fitted up with neat black-walnut wardrobes for their handsome regalia and arms, which are displayed through glass casings.

Passing through this and other small apartments, we come to the banqueting hall, a finely proportioned room, more simply furnished and decorated than the others, but hardly less pleasing to the eye.

The hall was formally dedicated by the Grand Lodge in November, in presence of a large assemblage of brethren and their ladies.

MASONIC DISCIPLINE.

[We have been kindly favored with an advance copy of the Report on Foreign Correspondence, by R.W. Br. R. S. Bruns, Grand Secretary of the Grand Lodge of South Carolina. It is written with distinguished ability, and is one of the most interesting papers of the kind, that has recently fallen into our hands. We have marked several extracts from it for our pages, but have room the present month for the following only] : —

> "*Every thing that affects the relation of man to God*, his neighbor, or himself, is the proper subject of Lodge jurisdiction and masonic investigation."

Is not this a little too wide of grasp, and too sweeping in its generalization? Every thing, certainty, which is calculated to draw upon the Mason, or the Fraternity, the censures of men and the community; every thing which is calculated to impair the harmony of the Fraternity, to lead to strife, bitterness, and hate among the brethren; every open immorality or misconduct which involves offence to society, these are, indeed, proper subjects of masonic jurisdiction. The Mason must *believe* in a God. That is the paramount necessity always in the first instance, when he receives the Entered Apprentice Degree; but in what *form* he shall believe, and what church he shall recognize, what particular faith he shall adopt, what ritual he shall practice — with all of these, Masonry has nothing to do. It is between man and his Maker. Under a vague generality like that laid down, it may be in the future, as it has been before, that the rites of one church shall be held heretical by the worshippers at another; and it has been too frequently the case, that a wild fanaticism, and a superstitious faith, working together and with power in their hands, will denounce heresy as worthy only of the *auto da fe*. Masonry should beware of such vague and wide sweeping generalizations. As a general rule, we should leave to the church itself, the jurisdiction over souls and consciences; leave to the courts of law the control of all litigation among men; only as Masons, assert control over the social morals of brethren where these promise to intefere with the peace and harmony of the Lodges, or to offend the law, or violate the morals of society. Even legal difficulties between members should not provoke the consideration of the Lodge unless appeal is directly made to them by one or both of the parties for arbitration in the case. It is the natural tendency of authority and power, not only to maintain, but to extend the provinces over which they rule. We should be very wary and watchful, not to grasp at too much authority, lest we forfeit all; not to legislate too much, lest we make the law-making power so odious to the subject as finally to force him into outlawry. I am disposed to think that one of the chief dangers that now threaten Freemasonry in this country, is a perpetual tendency in this direction. We cannot too rigidly watch our own hearts in reference to this sleepless tendency in the hearts of men. When the Grand Master here further tells us that the duty of the Lodge is such that it should not "*wait for the adjudication of such offence by any other tribunal*, either Church or State," he opens a wide door to persecution, to quarrel, bitterness and hate among the Fraternity, besides showing a disposition to usurp the jurisdiction equally of Church and State. He demands of the Lodge that it shall anticipate the judgments of ecclesiastical and civil courts, "*investigate for itself, punish and exonerate, as the case may require, regardless of what others may do or say.*" And so the Lodges are to be turned into inquisitions and star chambers, and the brethren are to become spies and informers upon one another, and every little private pique, jealousy and animosity among the brethren, is to have license for the exposure instead of the protection of brethren. I hold to nothing of this doctrine. Masonry can take cognizance only of Masonic offences, leaving to the civil and ecclesiastical courts to do their own work. Masonic offences need no new definition at this late day. The laws of Masonry are amply on record. They may and should expel the member who denies the existence of the G. A. O. U. T.; they may and must in like manner, expel the incorrigible brother, with whom counsel and rebuke shall fail, who outrages the public morals in any way; and this they must do, in their own protection, irrespective of all other considerations. But they have no right to take cognizance of "*everything* that affects the relations of man with his God, his neighbor, or himself," cite them before a tribunal, hear witnesses *pro and con*, and condemn or acquit, according to their pleasure, or even their conscience. This is usurping God's authority, as well as that of society. There must be a limit to this, or we shall find in all the Lodges, there will be some little envious person, who will be perpetually stirring up the waters of bitterness, who will make the morals of the Lodge his pretext for gratifying his own hate and passions. We are not to test a man's homage to God, by testing him on the Thirty-nine Articles . . . Nor have we the right to try and expel a brother for treasonable doctrine, or treasonable expressions, because he joins issue with the judgment of a majority in respect to the constitutionality of the laws, the wisdom of the government, the propriety of the policy, or the honesty of the public officials. A habit of confirmed drunkenness is unquestionably good cause for expulsion; so all notorious offences against the peace, the comfort, the security, the harmony of society and the brotherhood. But before this trying, *pro and con*, this public investigation, accusation, and condemnation, there are certain paramount, preliminary duties which all Masons must recognize. It must never be forgotten that the Lodge is a family now, modelled as it should be, after the Lodges of its early origin. The relations were domestic as well as Masonic. The office of the Master was at once Patriarchal and Religious. He blended the Father and the Priest; he brought the family of the Lodge before him daily for prayer; he broke the bread for them; he sent them to their tasks, and set over them his Wardens. Names implying religious as well as mechanical duties, and as Patriarch and Priest, should any of the brethren err, whether the advanced, fellow craft, or apprentice, no matter what the offence, he took them into the sanctuary of the Lodge privately, even as the father his child, pointed out to him his error, described its wretchedness, its evils, and its dangers, and exhorted him to repentance, to the avoidance of future offence; and warned him of the consequence of persistence in his crime or error. This was charity. It was something more. It was moral prudence; it was wisdom. The great virtue in Masonry is that it seeks to save, not to destroy; to chasten, not to degrade. Wisdom teaches that to make public exposure of offence, which it is still possible to save, is the greatest of all errors in judgment. The man conscious that the world knows his sin and his degradation, is too apt to feel himself hopeless in the social sphere. He feels himself an object for the finger of scorn, and unless of very masculine and brave endowment, he succumbs to shame, becomes familiar with it, and in his shamelessness becomes reckless of social opinion and is lost. If after exhortation, frequent and earnest, the offender shows himself incorrigible, then the Master sadly and solemnly calls the brethren together before the altar. The offender is summoned. He stands before the seat of judgment. The volume of Sacred Writ lies open before him. The Square and Compass, which mark the degrees and measure the offense, are laid upon it, and the All-seeing Eye looks down upon the proceedings. Each brother is required upon his conscience and the solemn nature of his obligation to render his verdict, and the incurable offender is dismissed from the Lodge, from the family, to which he could do no honor, and to which his continued presence would work dishonor. This was the proceeding in the past, and in what degree should it differ now?

Duty. — None have stated the duties of Masonry more succinctly and clearly than DeWitt Clinton. In 1793, he said: "A Mason is bound to consult the happiness and promote the interests of his brother; to avoid everything offensive to his feelings; to abstain from reproach, censure, and unjust suspicion: to warn him of the machinations of his enemies; to advise him of his errors; to advance the reputation of his family; to protect the chastity of his house; to defend his life, his property, and what is dearer to a man of honor, his character, against unjust attacks; to relieve his wants, and his distress; to distill into his mind proper ideas of conduct in the department of life which he is called to fill; and, let me add, to foster his schemes of interest and promoion, if compatible with the paramount duties a man owes to the community."

MASONRY CONSISTS OF TWO THINGS.

BY REV. DR. BAIRD.

MASONRY consists of two things. These may be variously stated, but remain unchangeably the same: theory and practice, precept and example, or truth and its demonstration. These two, state them as you may, form an inseparable dual compound. Separately, they are elemented, and incapable of sustaining the name of producing the results of the compound, — theory without practice is a vain, loquacious conceit: and practice without theory is a blind, blundering fool. This compound has its own individuality as a compound, separate, distinct, and essentially different from the elements composing it.

No amount of truth, theory or precept, is Masonry; nor is any amount of practice, example or demonstration, Masonry. But a certain system of truth reduced to practice, is Masonry, whenever and wherever found, and he who adopts this theory and practices it is entitled to the name of Mason. There are certain principles, the adoption and practice of which we call friendship, and he only who adopts and practices them expects to be called a friend. A man must first receive the theory of Masonry in his heart — this is the first element; he must then practice it in his life — this is the second element. These united make the Mason.

The plan of the temple is one thing, the execution of that plan is quite a different thing. The temple itself is that plan executed. Now as there cannot be a temple without a plan and its execution, so there cannot be such a character as a Mason without the plan and the execution which constitute Masonry.

Now let us seriously inquire what is that first element of this interesting compound — that theory or system of truth. The answer is upon every Mason's tongue. The Holy Bible is that theory, that system of truth. It is called the Great Light, for it contains all the symbols, and furnishes all the moral power of ceremonies, lectures and obligations. It consecrates the altar, and without it all would be darkness — not a line would be visible upon the trestle-board. There could not be a Lodge without the Bible, and how many a stranger has been astonished to meet this holy record at the very threshold of his Masonic investigations. And it is the pillar of cloud by day and of fire by night throughout the whole pilgrimage of the faithful Mason.

How do Masons receive this Bible, and what part of it contains their theory? We answer:

1st. They receive it as the inspired word of God, from which there is no appeal. —

2d. They receive it as a whole, with its revelations from God of Messiah — its declarations of truth and denunciation of sin.

Masonry has in our day become mightier far in its numerical strength than were ever the bright armies of Israel. It marshalls its hosts in the front rank of earthly powers, and its influence for good or evil is necessarily vast. It is well for us to cast our line, and make frequent and careful soundings, and examine compass and chart, that we may understand our seas, and know to what port we steer. All institutions, like individuals, are apt to preserve their purity of character best whilst passing through scenes of adversity and trial. But when all men speak well of them, and multitudes crowd their gates seeking alliance, they become vain of their apparent strength, less watchful, and of course more vulnerable to the assaults of their foes.

It is not the design of this institution to "go out into the highways and hedges and compel them to come in that it may be filled." That is the province of another, whose organization is completely adapted to its field, and to which this is but an efficient handmaid.

Masonry has a tender character, which depends solely upon the faithful execution of its principles. It cannot, like others, with impunity dismiss the unworthy probationer; and for this reason her gauge is at the door, and she expects all who enter to be men of full grown integrity, capable of understanding her theory, and resolute to reduce it to practice. This is the great key-stone of its mighty arch. Consistency is the essential and indispensable jewel of its glory.

THE DELTA AS A SYMBOL OF THE DEITY.—THE USE OF THE LETTER G, AS SUCH, AN ABUSE.

WE have often wondered, and wondered much and long, while listening to the various discourses of so-called Masonic Lecturers and their pupils, as they were vainly endeavoring to explain the symbolism of the letter G.

Nearly every one whom we have heard discourse on the subject, has given it, or attempted to give it, a signification not contained in the old lectures, nor practiced among the ancient Masonic fathers.

Among our latter-day exponents, a meaning has been attributed to it entirely erroneous. They gave it a double interpretation, as not only alluding to *geometry*, but as being that *sublime letter* or character, which was to be accepted as the *initial* of the deity. While we may be induced it accept the former, to the latter we solemly demur; for it is not only not cosmopolitan (the name of God in most of the languages, either ancient or modern, being pronounced with another initial), but evidences an inexcusable ignorance of the real symbol of the Deity, the Delta or Triangle.

To the well-read Mason, the latter, without the aid of an interpreter, explains itself; while the letter G, even to those versed in the English language, requires explanation; and to those who speak the Greek, Latin, French, Spanish, Hindostan, and many other tongues, it is meaningless.

The triangle conveys to every educated man, of every kindred and language, the idea of the Deity. The letter G, as the initial of the sacred name, in

English, does not. The Triangle is a gemometrical figure, which every Freemason knows, or ought to know. The ancient Egyptian priests expressed the origin of all things by the Triangle; and when they afterwards wished to describe the God-head, in its various attitudes, they also adopted it.

The kind, good, gracious, and merciful God, they delineated by the water triangle, and the just and angry God by the fire triangle.

The Triangle, considered as a geometrical figure, is composed of three things, which are united for one whole, viz., of three particular points and angles, by the union of which the triangle itself is formed, of one whole or complete figure. It is for this reason it has been adopted as the Triune God.

If we write two triangles by interlacing, we have a six-pointed star, as a symbol of the perfect God-head, in all His attributes and works.

If we surround this latter figure with a circle, there will be seven points in it, if we include the centre point of the circle, which represents the sacred number seven. To the believers of the old Dispensation, the Triangle is typical of God's greatest attributes, — omniscience, omnipresence, and omnipotence. To those of the new Dispensation, of the Trinity in unity; of the God-head. To the Parsee, as representing the great Indian triad, Brahma, Vishnu, and Siva: for when the sun rises in the east, he is Brahma; when he gains his meridian in the south, he is Siva; and when he sets in the west, he is Vishnu.

The triangle is, therefore, more expressive than the letter G, masonically and otherwise. Indeed, the number three, as well as the Triangle, has always been held in high veneration by the ancients, both Greek and Latin.

Theocritus thus introduces a person who dealt in secret: —

> "Thrice, thrice I pour, and thrice repeat my charms."

Ovid, in his Meram., lib. VII., says: *Verbayue ter dixit* ("Thrice he repeats the words"); and Virgil, in his Ecl., writes: *Necte trihus nodis ternos, amarille, colores* ("Three colors in three knots unite.

Whether this fancy owes its original to the number three, because containing a beginning, middle, and end; or whether in the esteem the Pythagoreans and other philosophers had for it, on account of their Triad or Trinity; or lastly, to its aptness to signify the power of all the Gods, who are divided into three classes, — Celestial, Terrestial, and Infernal, — we shall not determine.

Virgil asserts the gods had a peculiar esteem for this number: *numero deus impare gaudet* ("unequal numbers please the gods").

We find three fatal sisters, three furies, three names and appearance of Diana, three sons of Saturn, among whom the world was divided; and, for the same reason, we read of Jupiter's three-forked lightning, and of Neptune's trident, with several other tokens of the veneration borne for this sacred number.

To the symbolic Mason, the number three is peculiarly expressive. There are three principal rounds in the ladder, three greater and three lesser lights, three principles on which Freemasonry is founded, three moveable and three immoveable jewels; three degrees; three principal offices or stations, — E., W., and S.; three emblems, — Chalk, Charcoal, and Clay; three principal orders of architecture, the three-fold character of the masonic pavement, and many others we could enumerate, all going to prove how expressive to the Mason is the Triangle, and how appropriate the emplem suggestive of the Deity, from whose great luminary the rays of light are triangular.

The symbol of the Deity, more especially one of such universal acknowledgment as the Delta or Triangle, is perfectly in keeping with the teachings and symbolism of Freemasonry, in a religious point of view. Apart from this consideration, the Triangle is also a strictly masonic symbol, as much so as the working tools of the society. The Delta, or equilateral triangle, was a promemblem in the symbolic technology and scriptual ornaments of the middle ages, from whose fraternity many assert is directly derived our institution in its present form, but to which we give a greater antiquity.

From immemorial time it was valued not only for its terniary character, and as being the most expressive symbol of the Great Architect of the Universe, but also as one of the most perfect of geometrical figures. It is therefore proper that, if the symbol of the Deity is to be represented in masonic Lodges, it should be by the Triangle, and not as is ignorantly done in many now, by the letter G, for the use of the latter, as such, is an abuse. — *Keystone.*

INFLUENCE OF MASONRY.

Rev. R. G. Scott wrote in 1866: —

"How little do Masons realize the great modifying effects of Masonry in every age. It has protected humanity in the church and sustained the equality of all men before God, trampling under foot adventitious distinctions in the house of worship. It has given whatever vitality exists in the benevolent associations of the present; it has preserved communities from riot and violent agitations, and sudden and chimerical reforms; it has been conservative of the good, the staple and essential of the past, and yet reformative of evil and destructive of oppression; it has taught the deepest reverence for God and the greatest respect for religion; it furnished the best blood in the revolutionary struggles, and the wisest of statesmen in our early career. Lexington, Bunker Hill, Brandywine, Germantown and Monmouth, Saratoga and Cowpens, Camden and Guilford Court-house and Yorktown are so many illustrations of masonic devotion to country and liberty. As Masons we rejoice that the mind of man, under subordination to his Maker, will continue and extend the freedom of its thoughts and acquisitions, until it fathoms the deepest researches of nature, and approximates, as permitted by the constitution of humanity, that God who created man after his own image. Who can tell the bounds of thought? What Mason can grasp the glorious future of the Order, fully understanding the genius of Masonry?"

NEGRO LODGES.

[FROM THE NATIONAL FREEMASON.]

LEWIS HAYDEN, Grand Master "of Prince Hall Grand Lodge of (so-called) F. A.A. Masons for the State of Massachusetts," has sent us a pamphlet of one hundred pages, styled "Grand Lodge Jurisdictional Claim; or, War of Races."

Our colored friend, instead of arguing the case upon its merits, begins with imputing to the Masonic Lodges of the country insincerity and dishonesty, and charges that they "bow in obedience to the demands of slavery."

No Lodge has ever refused the recognition of the so-called colored Masons, except upon the ground that they have no Masonic connection or legitimacy. What their ritual and secret work may be are unknown to the fraternity. They may be very superior and instructive. Our brethren can venture no criticism, and seek not to intermeddle with them. It is sufficient that they are not in the masonic succession, and are not accredited by the ligitimate American masonic governments. The Lodges of Hamburg, in Brooklyn, are clandestine, and therefore they are beyond our masonic intercourse. These so-called Lodges are made up of white persons. Here it is not the objection of color.

Again, there are in some jurisdictions a majority of Freemasons of anti-slavery sentiment — those who would preserve sentimental consistency everywhere — and yet their opinion coincides with the fraternity as to this question of legitimacy. Among such were Joshua Giddings, of Ohio.

Whatever may be true of Lodges of the different Obediences in foreign lands, there is only one rule for American Freemasonry, and that is that co-ordinate masonic jurisdictions cannot and will not be tolerated, white or black.

The pamphlet charges that in the anti-masonic period the Grand Lodges of the United States held a different position as to the colored Lodges, but that now, in masonic prosperity, there is a proscriptive change. This is a mistake. The position has been ever one and the same.

We have no National Grand Lodge, and hence each Grand Lodge decides this question of legitimacy and intercourse for itself, and yet the entire list of Grand Lodges decide with singular unanimity in the negative.

If the Scottish Rite of this country, or the English or the Scottish or the Irish Grand Lodge were to establish a Lodge here, it would not be recognized, as those in Hamburg in New York are not.

While not agreeing with the so-called colored Masons, we are not called upon to abuse them nor traduce them. We simply do not recognize them because we believe in but one masonic regime in each State or jurisdiction. We have before given to our readers the reliable history of "Prince Hall Grand Lodge." It is not necessary to repeat it. Yet if we were to concede all that its members and advocates claim historically and practically, it cannot be recognized, for it has taken the power of ratification into its own hands. The original Lodges have not demanded their rights and acknowledgment and sought reception into the accredited Grand Lodge, but have set up Grand Lodges of their own and a National Grand Lodge also (unknown to American Masonry), and these competitory. When these "Prince Hall" National and Grand Lodges return to that condition demanded by their own historic logic there may be a show of propriety in re-examining this question. Until this event, organized Masonry cannot even consider it, and we think that Grand Lodges err in discussing the "Prince Hall" subject. The "Prince Hall Grand Lodge" is on the same footing to us as all exterior non-masonic organizations. As Masons, we "know then not."

MASONIC ODE.

BY GEORGE ADAMS, JR.

WHILE on the Level here we stand,
  And trust upon the Square,
And keep within that circle line
  That marks our glory here,
A Light divine upon us breaks —
  'Tis God's most holy word, —
The Light that aids us in our toils,
  And leads us to the Lord.

We look with worship on the East
  And see the rising sun,
With fervent words of hope and prayer,
  Our tasks are now begun:
The sun then setting in the West
  Our toils are near complete; —
The tide of life is ebbing fast,
  And death is our retreat.

A little sprig of life and love,
  When from the world we part,
Is placed within our silent graves
  With true Masonic Art.
Two Holy Brothers welcome us,
  Upon the road above,
And lead us to that happy home
  Where dwells eternal love.

WATERTOWN, N.Y., 1868.

BURNS AND FREEMASONRY.

Burns, beyond question, derived considerable advantage from Masonry. It is evident from the statements which he has placed on record, that it contributed greatly to his happiness in admitting him into close and intimate fellowship with the wise, intelligent, and social, and furnishing him with opportunities for enjoying the "feast of reason and the flow of soul" in the most rational ennobling manner. It presented him, also, with one of the best fields that he could find for the improvement of his mind and the display of his talents. In the Mason's Lodge, merit and worth are sure to be appreciated, and to meet with approbation and respect. When the young and humble ploughman of Lochlea joined the Lodge of Tarbolton, he was still in a great measure unnoticed and unknown; but no sooner did he receive the stamp of Freemasonry, than he took his place with Sir John Whitefore of Ballochmyle, James Dalrymple of Orangefield, Sheriff Wallace of Ary, Gavin Hamilton, writer, Mauchline; John Ballantine, Provost of Ayr; Professor Dugald Steward, of Catrine; Dr. John McKenzie, of Mauchline; William Parker, of Kilmarnock, and a whole host of Ayrshire worthies high snd low. By coming in contact with these men, his manners were refined, his intellectual energies stimulated, and his merits acknowledged and applauded. Nay, Wood, the tailor; Mason, the publican; Wilson, the schoolmaster; Humphrey, the "noisy polemic"; and all the meaner brethren, seem very soon to have discovered his high intellectual qualities, for they were not long in raising him to the second highest office in the Lodge — an office that caused him, on ordinary occasions to occupy the Master's, and perform the work of initiation. In the school of the Lodge, he must, in a great measure, have acquired that coolness of demeanor, that dignity of expression, and acquaintance with philosophy and humanity, which so astounded and electrified the sages and nobles of Edinburgh, and made his advent in the capital one of the most remarkable incidents in literary history. Instead of a clownish, bashful, ignorant rustic, the most learned and exalted citizens found that he was able and ready to take his place by their side, and that, in everything in which intellect was concerned, he was in some respects their equal and, in others, greatly their superior.

Burns was principally indebted to Freemasonry for any little gleam of prosperity that shone on his earthly pilgrimage. It was the Freemasons of Ayrshire who invited him to their tables; who furnished him with advice; who read his productions into fame; and purchased and circulated the Kilmarnock edition of his poems. It was by the advice of his brother Mason, John Ballantine, of Ayr, to whom he inscribed his poem, entitled "The Brigs of Ayr," that he repaired to Edinburgh, and not as is generally said, by the letter of Dr. Blacklock, to the Rev. George Laurie of London, which says not one word of coming to Edinburgh; but merely suggests the dessirableness of publishing a second edition of his poems. His brother, Gilbert, expressly states that, when Mr. Ballantine heard that the poet was prevented from publishing a second edition, from the want of money to pay for the paper, he "generously offered to accommodate Robert with what money he might need for this purpose (£27), but advised him to go to Edinburgh as the fittest place for publishing." When Burns, acting on this advice, set out for Edinburgh, he had not, as himself states, a single letter of introduction in his pocket, and we would be quite at loss to know how he was able to form so sudden an acquaintance with the nobility and literati of the Scottish capital, were we not assured on good authority, that he owed this, in a great measure, to his appearance among his masonic brethren. It was they who introduced him into the best circles of society; who put money in his purse to supply his wants; who procured subscribers for the new edition of his poems; who were his chief epistolary correspondents; who gave him accommodation in their houses; who obtained his appointment in the excise; and who, last of all, put him in possession of a farm, — the chief object of his desire. As Masons, we are proud that Robert Burns was enrolled in the ranks of our Order, and while we should strive to avoid the "thoughtless follies that laid him low and stained his name," we should at the same time endeavor to imitate his ardent zeal, his open and generous disposition, and his manly and lofty independence. — *Anon.*

REBOLD'S HISTORY, ETC.

"'Brennan's Quarterly' reported dead. No such rancorous sheet, violating every principle of Freemasonry, should for a moment be sustained by the fraternity."

The above is from "The Freemason," New York. There are some other publications in the country, either wholly or partially devoted to Freemasonry, to which the commentary of our brother will apply with equal force and truth. Neither the reputation nor the interest of the Fraternity is to be advanced by blackguardism or infidelity; and the sooner our brethren arrive at this conclusion, the better it will be for themselves individually, and for the credit of the Order.

The publisher of the Quarterly here referred to, is the translator of *Rebold's* dangerous work, called a history of Freemasonry, of which an intelligent committee of the Grand Lodge of Illinois, to which it was referred for examination says — "He (Rebold) uses the opportunity such a publication affords, to make an onslaught upon every teaching which we, as Masons, hold most dear in connection with the Lodge, the Holy Writings and the Divine Being we are taught to worship: purporting to issue from the pen of a high dignitary of a masonic Body, begins by snuffing out the first great light of Masonry, and goes on to mock the masonic idea of a God, by treating it as a myth, and teaches in effect, both openly and covertly, that God to whom the Lodge is erected, is the creation of imagination and superstition, — the first great light consequently a lie, and the belief in either as divine, a delusion and a snare."

We understand that this work is being hawked about the country by peddlers, but trust that our brethren will see the propriety of rejecting it as mischievous and worthless.

THE PRINCE OF WALES AND MASONRY.

THE Masonic Body of Glasgow declined to take part in the ceremony of laying the foundation-stone of the University Buildings at Gilmore Hall, assigning as reasons that the stone could not be laid with masonic ceremony, his Royal Highness the Prince of Wales not being a Mason, and because in the arrangements the position of the *Grand Master Mason of Scotland had been ignored* — it being his prerogative, either personally or by deputy, *confirmed by Royal Charter*, to lay the foundation-stones of all public buildings in Scotland. Regret was expressed that the college authorities had not intimated to his Royal Highness that they wished the stone laid with masonic ceremony, when his Royal Highness could have called upon the Grand Master Mason of Scotland. It was observed that while the Masonic Body could not appear in the clothing of the craft, they could be present as citizens.

It was right for the Masons of Glasgow to decline to take part in the ceremony. They thus preserved their self-respect. The Glasgow "Citizen" states that the suggestion of the propriety of the Prince of Wales becoming a Freemason was made with regard to this ceremony, and even in an address to him. An inquiry is properly to be made, we understand, by the Grand Lodge of Scotland, to ascertain what Masons thus approached the Prince of Wales, and thus violated sacred masonic principles. While Masonry would not reject a man because a prince, it would not hence receive him. He must enter as "worthy and well qualified." He must apply "uninfluenced by friends," and from but one motive. There is but one door and one ceremony of entrance for prince and subject. — *Freemason.*

THE chief difficulty under which a masonic juris-consult labors in teaching the correct law and usage in controverted matters lies in this, that heretofore, in this country, every Grand Lodge and almost every Lodge and brother has been a law to itself in such things. The laborer in this field must therefore look for opposition in the pride and prejudice, as well as the ignorance, of those he would instruct.

BLACK-BALLING.

THE question is often asked, "Why are Masons so particular about their keeping *secret* the fact of a petition for the degrees in Masonry being sometimes rejected?"

Masonry does not propose to leave any man any worse off than it finds him. It is a generally conceived opinion by all outsiders or profanes, that every man who petitions a lodge for admission is subjected to a rigid examination for investigation into his character, by a committee appointed for that purpose; and when the action of the Lodge (where applicant has been rejected) has been divulged by unthoughtful members, it has injured to a greater or less extent the social standing of the applicant, and that, too, among those who are opposed to our institution, from the fact of the investigation into the moral standing of the applicant. The *anti-Masons*, as well as profanes, generally say: "There is something wrong in that man; the Masons black-balled him," and they look upon him with suspicion, even though they profess to have no confidence in the order. Therefore brethren should be very careful in not exposing the rejection. In justice to all those who may not be able to gain admission into our institution, let us do them no evil, if no good.

But it does not necessarily follow from rejection that the applicant is unfit or of bad character. Occasionally unworthy motives in the breast of one member of the Lodge, or some mistaken idea, may induce the deposit of a black ball. Any member divulging the acts of the Lodge is liable to discipline and suspension, if found guilty.

WASHINGTON LODGE, ROXBURY.

W. Br. John F. Newton, W. Master; George Richards, Senior Warden; Joel Seaverns, Junior Warden; Robert W. Molineaux, Treasurer; George F. Davis, Secretary; Robert G. Molineaux, Senior Deacon; Solomon A. Bolster, Junior Deacon; Benjamin F. Ayers, jr., Senior Steward; Joseph Houghton, Junior Steward; Elbridge G. Scott, Tyler; Edward Wise, Chaplain; Br. C. C. Dean, Marshal; L. B. Dutton, Inner Sentinel; H. Gerrish, organist.

The above named officers were duly installed at the communication held Nov. 12, by R.W. Cephas Brigham, D.D. G.M., of the third masonic district, assisted by a "delegation." At the conclusion of the exercises, the Lodge with the guests retired to the banquet hall, where a fine collation was in readiness.

Speeches, and singing by the choir, closed the evening's entertainment.

MASONIC CHIT-CHAT.

Continuing a Dispensation.—Br. Bruns of South Carolina, in his able "Report on Foreign Correspondence," states the following ease:—

"A Lodge under dispensation fails to make returns as required by law in consequence of the sickness, on the road, of the Worshipful Master. The Lodge petitions a continuance of its former dispensation. This the Grand Master denies on the ground that the original dispensation is one of limitations, by which it expires and ceases to exist, and that the Grand Master cannot renew it unless by the authority of the Grand Lodge. But, why not? If there be reason and just ground for the application, why should not the Grand Master possess this power, when the refusal to grant the dispensation works a long delay, embarrasses the brethren, and must have the effect of discouraging the zeal of members?"

This statement is not quite clear. It does not appear that the subject was brought before the Grand Lodge at all, or, if so, what action that Body took in relation to it. If it took any, and did not absolutely annul the dispensation and declare it forfeited, then the Grand Master undoubtedly was authorized to continue it, or, if necessary, to grant a new one, continuing the Lodge until the next ensuing communication of the Grand Lodge.

The Galaxy.—With the January number of this most excellent magazine commences the Seventh Volume of the work, and affords a good opportunity for all who desire a first-class literary monthly to forward their names to the publishers, Messrs. Shelden & Co., Broadway, New York.

The number before us is one of the richest and most attractive of the series. It opens with the eighth to the seventh chapter of "Cypher," an exceedingly pleasant novel by Jane G. Austin. Among the remaining articles, which are numerous and varied, is another of the valuable contributions on English Grammar, and "Words and their Uses," by Richard Grant White. To which are added, in a supplement, the first four chapters of "Susan Fielding," by Mrs. Edwards, the popular novelist. In the March number the new serial story by Charles Reade will be commenced, simultaneously with its publication in England, for the advance sheets of which the publishers pay a high price. We recommend the work as one of the best of the kind published in the country.

Grand Council of Royal and Select Masters.—At the Annual Convocation of Select and Royal Masters of Massachusetts, held at the New Masonic Temple, in this city the 7th ult., the following officers were elected for the year ensuing: M.P. Grand Master, Charles Edward Powers, Esq., of Boston; R.P. G. Master, Alfred F. Chapman, of Boston; P.G. Master of the Work, Charles H. Norris, of Salem; G.M. of Ceremonies, James M. Porter, of Springfield; G.M. of Exchequer, John McClellan, of Boston; G. Recorder, Solon Thornton, of Boston; G.C. of Guard, David Lyon, of Greenfield; G. Conductor, Ruel J. Walker, of Lowell; G. Chaplain, Rev. John P. Robinson, of Boston; Grand Sentinel, John P. Soule, of Melrose; Grand Tyler, George H. Pike, of Boston; Grand Lecturer, William P. Anderson, of Boston; Committee on Foreign Correspondence, Edward B. Moore, M.D., of Boston.

Sands of Gold.

Reaching after sunbeams,
With a dimpled hand—
That is right, my darling,
Grasp the golden band.
Fold it to your bosom,
Let it cheer your heart;
Gather radiant sunbeams,
Bid the clouds depart.

Br. R. T. Carson.—We are gratified to learn of the safe return of our brother Carson in Cincinnati, after a sojourn of several months in Europe. His trip has been a pleasant one, and he comes home in good health.

The "Mystic Star" is rejoicing in renewed life under Br. Ashton as publisher and Br. Billings as editor. It is an excellent masonic publication, and its temper and spirit meet the approval of our informed brethren.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXVIII.] FEBRUARY 1, 1869. [No. 4.

NEGRO LODGES.

The history of the establishment of the "African Lodge" in this city, and the subsequent spread of Masonry among the colored population of this country, has been so frequently and fully set forth in these pages that we need not again trouble our readers further with the subject, than by a general re-statement of its principal points; and this we do, not as a matter of choice, but of personal necessity, forced upon us by the ill-advised and unauthorized imputations of parties more interested in the matter than ourselves.

The Warrant was granted by the Grand Master of England, in September, 1784, but was not received in this country until 1787, when the Lodge was organized. There were, at that time, two Grand Lodges in the State, holding and exercising co-ordinate and exclusive jurisdiction over the territory,—a right which, up to that period, had never been questioned, nor has it ever been conceded to any other masonic power whatever.

On the 24th of June, 1783, nearly four years before the organization of the African Lodge, the Massachusetts Grand Lodge promulgated the following declaration of its rights of jurisdiction:—

> "That no person or persons ought or can, consistently with the rules of ancient Masonry, use or exercise the powers or prerogatives of an ancient Grand Master, or Grand Lodge, to wit, to give power to erect Lodges of ancient Masonry, to make Masons, appoint superior Grand Officers, receive dues, or do anything which belongs to the powers or prerogatives of an ancient Grand Lodge, within any part of the Commonwealth of Massachusetts, the rightful and appropriate limits to which the authority of this Grand Lodge forever hereafter extends."

In correspondence, and in confirmation of this action of the Grand Lodge of Massachusetts, the Grand Lodge of New York adopted and issued the following preamble and resolution: —

> "Whereas, the Grand Lodge of the State of Massachusetts have, by a communication dated the 4th of January last, suggested to this Grand Lodge the propriety of adopting a Regulation, — declaring that no Charter or Dispensation for holding a Lodge, be issued by any Grand Lodge, to any number of Masons residing out of the State, wherein the Grand Lodge is established: Be it therefore
>
> "*Resolved* and declared by this Grand Lodge, that no Charter or Dispensation for holding a Lodge of Masons shall be granted to any Person or Persons whatsoever, residing out of this State, and within the jurisdiction of any other Grand Lodge."

Such was the law prescribing the jurisdiction of these Grand Lodges in 1783, and it is the law of every Grand Lodge in this country at the present time. In the face of it, and in defiance of it, the Grand Master of England, in 1784, assumed to grant a Warrant for a Lodge in Boston, to be holden under the authority of the Grand Lodge of England. It may be said, and perhaps with some plausibility, that the petitioners for the foreign Lodge were ignorant of the law, and that, therefore, whatever irregularity or blame there may have been in the transaction, properly attaches to the Grand Master of England. But, admitting this, it was an assumption which the Grand Lodge of Massachusetts could not then, nor can it now, admit, consistently with its own previous determination, nor without surrendering its sovereignty over its own jurisdiction.

We leave this point here.

We have said on a former occasion, that, waiving the question of the legality of the establishment of the African Lodge by a foreign power, within the jurisdiction of a co-ordinate power, the life of the Lodge was terminated, in 1813, by the erasure of its name from the books of the Grand Lodge of England; from which Body it derived its being, and on whose will, and by whose authority alone its existence could be sustained and continued. The truth of this statement, and the fact of the *erasure*, have been denied by our colored friends, and that in not very courteous, if characteristic terms; and this denial is our apology for the present writing. But, before proceeding to answer it, there is one other point that has recently been forced into the argument, which may be properly noticed in this connection. It is that Prince Hall, at the time, or soon after he received his Warrant for the Lodge, also received a commission appointing him "Deputy Grand Master, with all the powers and authority pertaining to that office, and, as such Deputy, he constituted the first Lodge in Pennsylvania and the first in Rhode Island, which, together with 459 (African Lodge), constituted the original African Grand Lodge." Now, in confirmation of the truth of our own statement, and of the incorrectness of the latter, we offer the following official letter from the Grand Secretary of England: —

FREEMASONS' HALL, LONDON, W. C., 11th Nov., 1868.

DEAR SIR AND R.W. BROTHER: — I am in receipt of your favor of the 20th ult., making enquiries respecting a Warrant granted in 1784, to a certain "Prince Hall." I have caused a most diligent search to be made in our Books here, and the only reference I can find is in the Calendar for 1785, when a Lodge appears to have been working under the English Constitution, at Boston, under the No. 459, and called the "African Lodge." It afterwards became 370, and I presume had ceased working, *as at the Union in 1813, it was removed from the list.*

To reply to your questions categorically:

1st. I can find no record, in 1775,* of any dispensation, but as the G. L. Books were not then kept, as they are now, with accuracy, such may, nevertheless, have existed.

2d. *It was struck off the list in* 1813, but I can find no trace of any *return* having been made, and consequently imagine it must have ceased working long before, although retained on the list.

3d. I should say most decidedly, that the said "Prince Hall" *was never appointed D.G.M. or had power to grant Warrants for the establishment of Lodges in your country.* HENRY PRICE of Boston was P.G.M. for America from (1733 to 17—); after which year his name disappears from the list.

It is quite clear that the Lodge referred to is not working under the English Constitution, and *that the parties holding the Warrant can have no right to it,* AND ARE NOT A REGULAR LODGE, *unless empowered to meet under your Constitution.*

I am, dear Sir and Brother, yours truly and fraternally,

JOHN HERVEY,
Grand Secretary.

CHARLES W. MOORE, Esq.,
Deputy Grand Master Grand Lodge of Massachusetts."

The foregoing letter does not call for any comment. It is sufficiently clear and explicit for the purposes for which it was written.

It has heretofore been generally understood, and we think claimed by the Lodges of colored Masons in the different sections of the country, that they originally derived their authority, whatever that may be, not from Prince Hall, as "Deputy Grand Master," but from the African Lodge itself, by virtue of the power vested in it by its Warrant. To show that it possessed no such power, — a power never vested in any subordinate Lodge, — and as a matter of curious interest to those of our readers who may never have seen it, we append a copy of the original Warrant, as follows: —

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* It is claimed that the Lodge commenced work in 1775 under a dispensation. We have the impression that such documents were not granted at that day. Lodges commenced work under a warrant.—ED.

> "A.G.M. To all and every our Right Worshipful and loving Brethren, we, Thomas Howard, Earl of Effingham, Lord Howard, &c., &., &c., Acting Grand Master under the authority of his Royal Highness, Henry Frederick, Duke of Cumberland, &c., &c., &c., Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, sends greeting:
>
> "Know ye, that we, at the humble petition of our right trusty and beloved Brethren, Prince Hall, Boston Smith, Thomas Sanderson, and several other Brethren residing in Boston, New England, in North America, do hereby constitute the Brethren into a Lodge of Free and Accepted Masons, under the title or denomination of the African Lodge, to be opened in Boston aforesaid, and do further at their said petition, hereby appoint the said Prince Hall to be Master, Boston Smith, Senior Warden, and Thomas Sanderson, Junior Warden, for opening the said Lodge, and for such further time only as shall be thought propor by the Brethren thereof, it being our will that this our appointment of the above officers, shall in nowise affect any future election of officers of the Lodge, but that such election shall be regulated agreeable to such By-Laws of the said Lodge as shall be consistent with the general laws of the society, contained in the Book of Constitutions; and we hereby will and require you, the said Prince Hall, to take especial care that all and every the said Brethren are, or have been regularly made Masons, and that they do observe, perform, and keep all the rules and orders contained in the Book of Constitutions; and further, that you do, from time to time, cause to be entered in a book kept for that purpose, an account of your proceedings in the Lodge, together with all such rules, orders, and regulations, as shall be made for the good government of the same, that in no wise you omit once in every year to send to us, or our successors, Grand Masters, or to Rowland Holt, Esq., our Deputy Grand Master, for the time being, an account in writing of your said proceedings, and copies of all such rules, orders, and regulations as shall be made as aforesaid, together with a list of the members of the Lodge, and such a sum of money as may suit the circumstances of the Lodge and reasonably be expected, towards the Grand Charity. Moreover, we hereby will and require you, the said Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.
>
> "Given at London, under our hand and seal of Masonry, this 29th day of September, A.L. 5784, A.D. 1784.
>
> "By the Grand Master's Command.
>
> "R. HOLT, *D.G.M.*
>
> "Attested, WM. WHITE, *G.S.*"

It will be seen that one of the conditions of the above Warrant is, that the Lodge shall "once in every year" send to the Grand Master or his successors, or Deputy Grand Master, an account in writing of its proceedings, and copies of all such rules, orders, and regulations, as it shall make. And also "an account in writing of what may be done by virtue" of its Warrant. The Grand Secretary of England informs us that he can find no trace of such returns having been made. We are assured however that they were made for some years, while the Lodge was under the Mastership of Prince Hall, but were probably neglected by his successors. And if so, this, if there were no other reason, would operate as a legal forfeiture of the Warrant, for breach of its conditions.

Here we leave the subject. It is purely a question of masonic law. Color and race have nothing to do with it. The black man stands masonicaly just as he stands to-day as a citizen. "Before the law," he is, in both cases, the equal of the white man. Masonry *per se* makes no distinction of color. If prejudices exist, it is not responsible for them. Time may subdue them — abuse and misrepresentation, *never*.

AN INTERESTING DECISION.

WE are indebted to the M.E. Grand Master of the Grand Encampment of the United States, for the following copy of an official decision recently given by him on an appeal from Columbia Encampment, of Washington, in a case growing out of the unfortunate difficulties connected with the formation of the new Grand Chapter for the District of Columbia. The case is well stated, and on the facts as they appear, it is difficult to see how any other result could have been reached, than that to which the Grand Master has arrived: —

GRAND ENCAMPMENT OF THE UNITED STATES,
OFFICE OF THE GRAND MASTER OF TEMPLARS,

To the Eminent Commander of Columbia Commandery K. T., No. 2, of the District of Columbia, under our immediate jurisdiction.

In the matter of H. J. Alvord and W. H. Faulkner, appellants from the action of said Commandery in striking their names from its rolls.

The proceedings of Columbia Commandery in the matter of the above named appeal, having been certified to me, it becomes my duty first to ascertain if the record itself shows upon its face sufficient to authorize the action complained of. The full record being before me, it appears that at a "Stated

Conclave, August 16th, A.D. 1867, A.O. 748, a communication was received from H. O. Noyes, Secretary of Columbia R. A. Chapter, No. 1, informing this Commandery that Comp. William H. Faulkner had been expelled from said Chapter, and from all the rights and privileges of R.A. Masonry on the 7th inst. Also one from J. W. Griffin, Secretary of Mount Vernon, R.A. Chapter, No. 3, informing this Commandery that Comp. H. J. Alvord had on the 12th inst. been expelled from said Chap. No. 3, and from all the rights and privileges of R.A. Masonry."

"Sir Knights Faulkner and Alvord being present, presented the following certificate, and asked that it be spread upon the minutes, viz: —

Office of the Secretary of Potomac
R. A. Chapter, No. 8, Georgetown, D. C.

To all whom it may concern.

I hereby certify that Companions William H. Faulkner and H. J. Alvord, are members in good standing in Potomac R.A. Chapter No. 8, Georgetown, D.C., working under the jurisdiction of the G.G.R.A.Chapter of the United States.

Given under my hand and the seal of said Chapter, the 15th day of August A.D. 1867; A.I. 2397.

(Signed) SAMUEL F. PRIMROSE, *Secretary.*

Objections were made by Sir Samuel Baxter and others in relation to spreading this communication upon the minutes; subsequently, at a Conclave held October 4, the minutes were amended, and it was so ordered.

The following preamble and resolutions were offered by Sir J. W. Griffin, viz:—

"*Whereas,* This Commandery having received official information from Columbia R.A. Chapter, No. 1, of the expulsion of Comp. W. H. Faulkner, and from Mount Vernon R.A. Chapter, No. 3, of the expulsion of Comp. H. J. Alvord; therefore

"*Resolved,* That Sir W. H. Faulkner and H. J. Alvord be and are hereby indefinitely suspended from this Commandery, and from all the rights and privileges of Templar Masonry."

The E. Commander, Sir E. L. Stevens, decided them out of order, and therefore could not be entertained.

"At a Stated Conclave held Oct. 4th 1867, the following communication was received from the Grand Master of Knight Templars of the United States, read, and ordered to be spread upon the minutes."

I omit this communication.

"At a Stated Conclave held Jan. 17, A.O. 750, the following communication was received from the Grand Master of Knight Templars of the United States of America, read, and ordered to be entered upon the minutes."

I omit this communication.

Sir Knight Griffin introduced the following preamble and resolution, which on motion, were adopted, viz: —

"*Whereas,* This Commandery has received official notice of the expulsion of Sir Knights H. J. Alvord and William H. Faulkner from their respective Chapters, therefore, be it

Resolved, That the names of H. J. Alvord and William H. Faulkner be stricken from the rolls of this Commandery.

(Attest) O. T. LONGLEY, *Recorder of No.* 2,

I had occasion some years since to examine minutely, all the authorities as to the effect of an expulsion by a Lodge or Chapter upon a Knight in his Commandery.

Among those authorities was a resolution of the General Grand Encampment of the United States, passed at Boston in 1850, as follows: —

Resolved, That in the opinion of this General Grand Encampment when a Sir Knight has been suspended or expelled for unmasonic conduct by a Grand or subordinate Lodge, or by a Grand or subordinate Chapter, having competent, lawful authority and jurisdiction over him, that he is thereby cut off from all masonic intercourse with the Encampment, and its governing Bodies, and that no masonic intercourse should be held until he is duly restored.

The law upon this subject is clear and explicit, and is fully stated in the above resolution. This is the doctrine of the Grand Encampment of the United States, and in the present inquiry must govern us.

If a Sir Knight is expelled from his Lodge or Chapter, for unmasonic conduct, then he is thereby expelled from his Commandery.

This is the legal effect which follows his expulsion from Lodge or Chapter. He has no trial in his Commandery upon the issue already tried in the Lodge or Chapter. The Commandery upon inspection of the Record of his expulsion below, makes up its judgment.

But this is not all. The Commandery before it confirms such expulsion, and passes judgment against one of its members, must have before it all the proceedings, properly certified, of the Body in which the trial was held and the order of expulsion passed. It can receive no rumor, circulating in the community that a Sir Knight has been expelled from his Chapter, and acting upon this, pass a resolution that his name be striken from the rolls; nor can it take the mere certificate of the Secretary of a Chapter that he has been expelled, as the foundation for such resolution. Taking the above resolution passed by the General Grand Encampment as the guide, it must appear affirmatively that the original expulsion was for unmasonic conduct, and that the Body expelling had competent lawful authority, and jurisdiction over the Brother or Companion. It is not enough even to have the proceedings of a Chapter properly certified, setting forth a regular trial and expulsion. It must appear further that the Chapter had competent legal authority and jurisdiction in the premises, otherwise the action will be treated as a nullity. Such are some of the requisites necessary to base a judgment in the Commandery.

The reasons are obvious for this last requirement. If a brother Knight is a member of a Chapter, it has sole jurisdiction over him, so long as he resides within the limits of its authority, and no other Chapter can acquire control over him. If he does anything for which he is amenable to Royal Arch Masonry, he can be tried and punished by his Chapter. If he goes out of this jurisdiction, then it is plain that any Chapter where he happens to be can try him for unmasonic conduct. This much it can be supposed that we know of Royal Arch jurisprudence.

I have examined the record of your Commandery in vain to find what charges if any were made against these appellants, that any proceedings of any kind or nature were instituted against them. I fail to see that Columbia Royal Arch Chapter had competent, lawful authority and jurisdiction over Sir William H. Faulkner or that Mount Vernon Royal Arch Chapter No. 3 had any such authority or jurisdiction over Sir H. J. Alvord. It does not appear that charges of any kind or nature were ever made against these Knights in any Chapter, that they were ever notified of the existence of such charges—that they were ever tried before any masonic tribunal—that any judgment was entered up against them upon any charges filed—or that any Chapter having authority and jurisdiction over them took any action against them.

The mere certificate of expulsion, such as appears by the record of your Commandery, is not in my judgment sufficient to found the resolution of expulsion upon; all the proceedings of the Chapter should be certified to your Commandery in order that the several requirements I have mentioned may appear, and in order that the Commandery may determine whether the proper and necessary steps have been taken to arrive at a legal judgment of expulsion.

In addition to all this, your record clearly shows that Columbia Chapter and Mount Vernon Chapter had no competent, lawful authority and jurisdiction over either of the appellants, but that they were members in good standing in Potomac Chapter of Georgetown, in the District of Columbia. This is what your record shows, and this alone am I considering.

Upon a careful examination of the record of your proceedings in the case of the appellants, I am constrained to the opinion that the action of your Commandery against them was unauthorized, and that the resolution, by which it is claimed that their names were stricken from the rolls, was hasty and ill-judged.

In the case of Sir Knight H. J. Alvord and William H. Faulkner, appellants, I decide and rule that the preamble and resolution of Columbia Commandery, adopted at a stated Conclave thereof, called Jan. 15, A.O. 750 A.D. 1868, whereby it was Resolved, That the names of H. J. Alvord and William H. Faulkner be stricken from the rolls of this Commandery, are of no binding force, null and void, and that the said Sir H. J. Alvord and Sir William H. Faulkner are Knights in good and regular standing, members of said Commandery.

I am entirely ignorant, officially, of the complaint (if any) against these appellants. But if, as I apprehend, the difficulties grew out of the Chapter complications in the District of Columbia, and you have occasion hereafter upon a properly certified record of a due trial and legal expulsion of these Knights or either of them, to proceed anew in the premises, I desire to give you in advance my views. I am in possession of attested copies of certain Resolutions passed by the General Grand Chapter of the Royal Arch Masons of the United States of America, which are as follows:

Office of the G. G. Secretary of the G. G. Chapter R.A. Masons U.S.A.
Cincinnati, O., Sept. 23d, A. Inv. 2398.

"This is to certify that the General Grand Chapter of the United States of America, at its Convocation in St. Louis, Mo., on the 18th instant, adopted resolutions as follows (the latter unanimously): —

Resolved, That the Grand Chapter of the District of Columbia is hereby recognized as a Regular Grand Chapter, and its officers entitled to seats in this General Grand Chapter.

Resolved, That Potomac Chapter, with the territorial jurisdiction of the Grand Chapter of the District of Columbia, not having united in the formation of said Grand Chapter, is now under the jurisdiction of this General Grand Chapter, but without territorial jurisdiction over candidates for the capitular degrees.

Resolved, That all acts of censure, suspension, or expulsion, growing out of the formation of the Grand Chapter of the District of Columbia, be declared null and void, and Companions of the District of Columbia who may have affiliated with the Potomac Chapter, be, and are hereby declared to be in good and regular standing as members of such Chapter.

(Attest) JOHN D. CALDWELL, *General Grand Secretary.*"

By the last resolution it will be seen that the high court of appeals in Royal Arch Masonry, a Body recognized by the Constitution of the Grand Encampment, has unanimously decided and declared that all acts of censure, suspension, or expulsion growing out of the formation of the Grand Chapter of the District of Columbia, are null and void. In re-opening this matter you will carefully examine the records of Columbia Royal Arch Chapter, No. 1, and Mount Vernon Royal Arch Chapter, No. 3, and if you find that the expulsion of these Knights "grew out of the formation of the Grand Chapter of the District of Columbia," you will treat the action of those Chapters in relation to said expulsions as null and void, and as affording no foundation for your Commandery to ground a resolution upon to strike these Knights from the rolls. You will further take notice that the General Grand Chapter has declared the affiliation of these Knights with Potomac Chapter, to be regular, and that they are in good and regular standing as members of such Chapter; an impossibility, if their expulsion was legal.

I would suggest to you, that if the names of any other Knights have been stricken from the rolls, and the decisions above given apply to them, that you immediately restore them to their rights in your Commandery. The result of these decisions I intend to report to the Grand Encampment at its next meeting to be held at Baltimore.

Upon receipt of this, you will direct the Recorder of your Commandery to extend this in full upon the Records, and cause him immediately to notify Sir William H. Faulkner and Sir A. J. Alvord that their names have been restored to the rolls of Columbia Commandery, and that they are members in good and regular standing of said Commandery.

Witness my hand and private Seal at Boston, Mass., this sixth day of January, A D. 1869 WILLIAM SEWALL GARDNER, [L.S.]
Grand Master.

THE FIRST LODGE IN SOUTH CAROLINA.

We notice that the Grand Secretary of the Grand Lodge of South Carolina, appends to his excellent Report on Foreign Correspondence for the past year, the following note:—

> "As regards the Grand Lodge of Massachusetts granting a warrant to this jurisdiction, I beg to refer my worthy brother (Studley) to Mackey's History of Freemasonry in South Carolina, in which he states that Solomon's Lodge No. 1, at Charleston, S. C. and Solomon's Lodge at Savanah, Georgia, both received their warrants from Lord Weymouth, Grand Master of England, in 1735."

It is certain that Lord Weymouth was nominally Grand Master of England for the year 1735, and this statement may therefore be substantially correct; though, if it be, it is not a little remarkable that, in all the early publications professing to give the history of the Grand Lodge of England from its organization in 1717, and onward for half a century or more, we find no mention of the issuing of a warrant for a Lodge in South Carolina, under the name of "Solomon's Lodge, No. 1," or of any other name or number; while, on the other hand, we do find that Lord Weymouth did authorize the establishment of a Lodge at Savannah, Georgia, in the year last named; and this, so far as the evidence of the history goes, was the only Lodge for which he ever granted a warrant in America, during the year of his presidency. He, however, discharged all his official duties, if he ever performed any, in a loose and negligent manner; "never having," says the record, "once visited the Grand Lodge after his election." It is therefore possible that if he ever granted a warrant for any Lodge in this country, other than that in Georgia, he did not think it of sufficient importance to report the fact to his Grand Lodge; in which case no record was of course made of it. We say this is possible, though it is hardly probable.

The only record in the Grand Lodge of Massachusetts, bearing on the subject, is as follows, under date Dec. 27, 1735:—

> "About this time sundry brethren going hence to South Carolina, and meeting with Masons there, formed a Lodge at Charleston; *from whence sprung Masonry in those parts.*"

It must be admitted that this record is not very full nor satisfactory, inasmuch as it neither gives the date nor the authority under which the new Lodge at Charleston was formed; but the records of Masonry at that early day of its history in this country, were not kept with the precision and completeness that distinguish them at the present time. We think however, the inference is authorized by the terms of the record, that when the brethren referred to, went "hence to South Carolina" in 1735, there was no organized Lodge in that Province; though there were individual Masons there, with whom on their arrival, they united in forming a Lodge, "from whence," if the record be reliable, "sprung Masonry in those parts." And the inquiry which here naturally suggests itself is, by what authority and under what name was it organized? To the first branch of this inquiry we have no satisfactory answer to give. It may have been under what was even at so late a day, and indeed at a much later period, known and recognized as the "inherent right" of any sufficient number of Masons met together in a proper place and under proper circumstances to "form a Lodge;" or it may have been by virtue of some competent authority, either in this country or in England, of which we have no present knowledge. In respect to the second branch of the inquiry, the fact should seem to throw some light upon the subject (though it may not be admitted as entirely conclusive), that in "an exact list of *all* the Lodges under the authority of the Grand Master of England," published at London in 1756, we find the name — not of Solomon's Lodge No. 1 — but of "The Union Lodge," as having been formed at Charleston in 1735; and so far as anything to the contrary appears, it was the first Lodge in that Province. It is not impossible that it may have been the root from which Solomon's Lodge sprung, and under which new name Union Lodge subsequently obtained a warrant. This, however, is only conjecture, and the two Lodges may have been wholly independent of each other. Neither of them is mentioned in the published history of the Proceedings of the Grand Lodge of England at the time, nor does the name of either appear in any list of the Lodges under the jurisdiction of that Grand Lodge until 1768, when we find that of Solomon's Lodge: thus showing beyond a doubt that the latter Lodge was in existence at that time. It may not be an unreasonable conjecture, from the paucity of reliable information we have on the subject, that it took the place and name of Union Lodge, when it obtained its warrant in or about the year 1735. It is doubtful, however, whether any record can be found of its existence under Lord Weymouth, either at the Grand Secretary's office in London, or elsewhere; unless indeed the present Lodge retains the original warrant or records; in which case the truth of the matter can be easily ascertained, and its origin and history set right.

RIGHTS OF MASONIC JURISDICTION.

In our last we spoke of the invasion of the Masonic Jurisdiction of Louisiana by the Grand Orient of France, in recognizing and entering into fraternal relations with a Body at New Orleans claiming to be a Supreme Council 33° for that State. Our cotemporary of the Keystone, an excellent and ably conducted masonic periodical published at Philadelphia, notices and condemns this act of the Grand Orient in the following terms :—

> Among the Masons of the United States of America, there is no question of masonic polity more clearly defined, and more universally acquiesced in, than the right of exclusive jurisdiction by each and every Grand Lodge within the State or Territory in which it is located. This *right* has of late years been so far extended, as to apply even to the making of Masons by the subordinate Lodges of the several jurisdictions of citizens or residents of other States or Territories, while temporarily sojourning among them; or, if the profane intended to make a new home for himself, not until after such lapse of time, (generally at least one year) as would entitle him to be classed as a citizen of such State or Territory, which he selected as his future residence.
>
> The jealousy with which these territorial rights have been guarded was made apparent by the action of every Grand Lodge in America, in their sustaining the legislation of the Grand Lodge of New York towards the Grand Lodge of Hamburgh for planting Lodges of its obedience within the territory of the former. Said subordinate Lodges were declared to be clandestine, and intercourse between them and the foreign Grand Lodge prohibited.
>
> Even the Supreme Councils of both the Southern and Northern Jurisdictions Ancient Accepted Scottish Rite in the United States, so far acknowledged the propriety of the Grand Lodges of symbolic Masonry in America governing the symbolic degrees, that they *waived* their right to enter, pass, and raise Masons, resting fully satisfied with the material so amply furnished them from the workshops of the York Rite, and thus preventing any clashing of interests.
>
> Therefore, when some years since a Mr. Foulhouse and other masonic adventurers, contrary to the well-known rules and regulations of the Grand or governing Bodies, whether of the York or Scottish Rite above referred to, not only established what he and his associates termed a "Supreme Council for the State of Louisiana," but also usurped the acknowledged powers of every American Grand Lodge, by creating Symbolic Lodges, subject to the control of such spurious Supreme Council, within the *lawful territory* of the Grand Lodge of the State of Louisiana, *long established and universally acknowledged.* His and their acts were very properly denounced by not only the Grand Body more immediately interested, but by every symbolic Grand Lodge, and by both the lawfully established Supreme Councils of the Scottish Rite in the United States, as clandestine, and all intercourse forbidden them. Even the Grand Orient of France, under the enlightened Grand Mastership of Prince Lucien Murat, on the 1st of June, 1858, refused them recognition, and ordered the name of Foulhouse to be erased from its Book of Gold; at the same time naming a Grand Representative, as a guarantee of friendship, to the Southern Supreme Council, whose See is at Charleston.
>
> The wise and truly masonic counsels which then prevailed in the Grand Orient of France, it would appear, now no longer exist; for by the *Official Bulletin* of said body, just received from Paris, we are astonished and pained to find that an outrage has been perpetrated in the acknowledgment of the spurious Foulhouse body, which must bring down upon the Grand Orient of France the condemnation of every American Grand Lodge, as well as of both Supreme Councils, and justly deprive all Masons of the obedience of said Grand Orient of recognition or affiliation on this side the Atlantic.

DECISIONS.

(BY THE GRAND MASTER OF MISSOURI.)

It is improper and inexpedient for a Lodge to try a member for a crime while the same is undergoing investigation in the courts of the country. Being advised that a trial was about to be had in Lincoln Lodge, 138, against a brother who was indicted by the Circuit Court of Andrew county, I issued an order to the Master of that Lodge to postpone the trial until after the termination of the case in the court. Every man is presumed, by the criminal law, to be innocent until his guilt is proven. This, in my opinion, should be equally good masonic law. The accused is entitled to our sympathies until his guilt is established, and it would be manifestly unjust and improper to permit a Lodge to do anything which might have a tendency to prejudice the case of a member of the Fraternity with a jury of his country, as a trial in a Lodge would, either one way or another.

When the Master of a Lodge declared a candidate rejected upon the first ballot it is to be presumed that he has done so in conformity with the law, and he cannot be compelled by any member to state the number of rejecting ballots.

A member of one Lodge has no right to prohibit the initiation of a candidate into another. He may submit his objections to the Master, the committee, or any member, and it is for either to determine whether they are sufficient.

Vacancies in any of the elective offices of a Lodge must be filled by *pro tem.* appointment for the remainder of the term.

GRAND LODGE OF NOVA SCOTIA.

WE learn from the Proceedings of the Grand Lodge of Missouri, just received, that that Grand Body has recognized the new Grand Lodge of Nova Scotia. The special committee to whom the subject was referred, say they are "satisfied that the said Grand Lodge of Nova Scotia controls a majority of the subordinates in that Province." If this be true of the Lodges holding under English authority, and which we believe constitute a majority in the Province, it removes the essential point of difference in the controversy, inasmuch as it meets the condition of recognition insisted on by the parent Grand Lodge of England, as announced in an official letter written by the late Wm. Gray Clarke, Grand Secretary, dated at London, July 8, 1868, in these words: — "At the next Quarterly Communication of the Grand Lodge, the Grand Master will cause a motion to be brought forward to this effect, that in the event of the Lodges in Nova Scotia, holding warrants under the Grand Lodge of England, being unanimous, or nearly so, in their wish to form a separate and independent Grand Lodge, the Grand Lodge of England will throw no difficulty or impediment in the way of recognition." But unfortunately there is an important discrepancy between the information on which our brethren of the Missouri committee have predicated their recommendation, and that embraced in the report adopted by the Grand Lodge of this State in December, 1867. The latter report, which was written by R.W. Br. Charles L. Woodbury, (at the time, Corresponding Grand Secretary,) who had then recently visited the Provinces of New Brunswick and Nova Scotia, and held personal communication with many of the most active and distinguished brethren in both, says: "Your committee are informed that whilst *forty-eight* Lodges (in Nova Scotia) continue under the jurisdiction of the Provincial Grand Master for England and Scotland, less than *eight* Lodges seceded, and engaged in this effort to make a Grand Lodge," and then continues: "The few Lodges that have formed this so-called Grand Lodge, cannot in the face of the *great majority* of Lodges who oppose it, reasonably expect our aid in clutching the insignia and organization of the sovereign masonic power in Nova Scotia, and seating themselves imperially over the opposing *majority* of Lodges." And this view of the case is forcibly endorsed by Br. Gouley (who was a member of the Missouri committee) in his excellent Report on Foreign Correspondence, in the following emphatic words: —

"With such a *minority*, masonic obedience could not be enforced, and for the Grand Lodge to tolerate the existence of another masonic power in its territory, whether provincially or otherwise, would be destructive of its dignity, its power and usefulness. All the outside recognition in the world will not give it character or strength, unless it possesses the elements of unity at home."

It should seem therefore, that the question of recognition by the Grand Lodge of England, and, as a consequence, by the Grand Lodges in this country, turns upon the fact whether the Lodges holding under the English authority, "unanimously or nearly so" — by which we understand, a considerable majority of them — are in favor of the proposed change of their masonic relations. This fact being established, — and our Missouri brethren think it has been, — the difficulty is removed, and the brethren of Nova Scotia have only to make their wishes known, in proper form, to their parent Grand Lodge of England. The subject is again in the hands of a committee of the Grand Lodge of this Commonwealth, who will undoubtedly investigate and report upon the facts at its ensuing Communication. There can be no other desire anywhere than that the laws and usages which govern in such cases shall be preserved, and the lawful rights of the sister Grand Lodges interested in the controversy respected, or at least not damaged through any interference not strictly just and clearly authorized. As we would not tolerate the establishment of Lodges within the limits of the United States or its *Territories*, by the Grand Lodge of England, or of France (as in the case of Virginia), or of Hamburg (as in the case of New York), or any other foreign power; and earnestly and properly protest against their intermeddling with any of our local masonic government in any way (as in the recent case of the Grand Orient in Louisiana), it becomes us so to regulate our own course of proceedings as to preserve our consistency and not give offence to others.

THE "American Baptist," still "harping on my daughter," says:

"Mr. Chase is not a Mason, and, not being trained in the discipline of the Lodge, is averse to the trammels of party. Our great parties are almost exclusively engineered by Masons and on masonic principles. A few 'Sovereign Grand Inspectors General' of each party plan the arrangements, and the various intermediate grades downward are obliged to act in accordance with the programme."

Mr. Chase's aversion "to the trammels of party" is rather constitutional with him and all the Chase family. His uncle, the Royal Arch Prelate of Ohio, and afterwards of Illinois, was a bishop known to have a will and a way of his own, as some of the anti-masonic agitators of his day learned to their sorrow.

APPROVING THE RECORD.

I QUOTE a passage of dissent from the ruling of the Grand Master of Maine, by our Brother Grand Secretary of Connecticut, on a subject of very large interest to all the Lodges; but I confess I am not prepared to dissent from the ruling of Maine and concur with that of my Excellent Brother, the Grand Secretary of Connecticut. His argument seems more specious than sound. The truth is the members of the Lodge, in confirming the proceedings of a previous Lodge-meeting, are so many *witnesses* to the truthfulness of the report. That the Worshipful Master, at his mere will, should undertake to repudiate their testimony, is hardly within reach of his authority. His rule, as Master, does not extend to the rights of substituting his memory of the fact for that of each member of the Lodge, and imperatively reverse the decision already made, reconsidered, and recorded under his own eyes. It is true that he rules as Master, but only under authority of law. If he can alter the records, he can do anything with it. He may expunge or destroy it wholly, with no one to call him to account. Briefly, he is as much the subject of law, and right, and propriety, as the brethren are under his authority as Master. As Master, his power is very large, but it is not legitimately a despotism. There is yet a limit for him, and while the brethren are bound to obey, he is equally bound by his obligation not to usurp. Certainly he has no right to do wrong. To alter a record solemnly made in open Lodge, by the simple will of one man, though he be the Master, would be fatal to all the securities of the Lodge. The Master has power over the brethren, but the records of the Lodge are as sacred against his hands as against the humblest member of the craft. — *Bruns, S.C.*

REFRACTORY MEMBERS.

ONE unhappy Lodge, that of Solomon's, No. 11, is reported by the Grand Master as afflicted with an evil spirit, whose name seems to be legion. His hopes were that this spirit had been expelled, but he has been deceived; and he now says "that the work of Masonry cannot probably go on while the present officers are in power." Is it not within his power by rightful authority to remedy this state of things; to purge the *possessed* Lodge by some legitimate process, suspend its charter until the brethren shall put themselves *rectus in curia*, and even bring the refractory parties to trial for unmasonic conduct? Discord in a Lodge is as much a masonic offence as drunkenness or any brutal disorder — in direct antagonism with the very principle of brotherhood and mutual love and sympathy which constitute the vital principle of masonic life. — *S.C.*

ADDRESS BY M.W. CHARLES C. DAME.

AT the Annual Communication of the M.W. Grand Lodge of Massachusetts, held at Masonic Temple, Boston, on Wednesday, December 9, A.L. 5868, the M.W. Grand Master, Charles C. Dame, delivered the following address: —

BRETHREN OF THE GRAND LODGE, — The Annual Communication, or, as in the present case, the closing of one administration and the beginning of another, must always be an occasion of more than ordinary interest to this Grand Lodge. It is the season when the responsible officers are required to render an account of their stewardship for the past year, and when the Body itself is called upon to inaugurate those measures the result of which is to affect, favorably or otherwise, the future welfare and prosperity of the whole Fraternity of the jurisdiction.

LIMITATION OF THE TERM OF OFFICE.

And it was doubtless this consideration that induced our predecessors, soon after the union of the two Grand Lodges of this Commonwealth, in 1792, to indicate and limit what should constitute the ministerial term or administration of its principal elective officers. It was, doubtless, also, with this view that they declared by constitutional enactment, that the Grand Master and the Grand Wardens should neither of them be eligible for election to the same office for more than three successive years. They did not indeed absolutely determine the exact length of time these officers should hold their places — as in the case of the President of the United States — or they would otherwise have so provided. On the contrary, they wisely reserved to themselves the power to terminate their official relations as occasion or the interests of the Body might seem to demand. It is plain, however, that their intention was to indicate three years as the full term of an "administration;" when a change of the Grand Master and his Wardens should take place, or when (the remaining officers, with two exceptions, holding their places by appointment,) an entire change of the organization would follow as a consequence — not absolutely, but legally. And this was the practical working of the system until about the year 1842, when the Representation in the Grand Lodge had been so far reduced by the persecution out of which it was then just emerging, that the attendance was thought to be too small for its requirements; and in order to increase this, and strengthen its working ability, it was deemed to be wise to depart from the ancient usage so far as to terminate the service of the Wardens at the close of the first year of their election: thus giving two additional permanent members annually to the Grand Lodge. This was undoubtedly at the time an advisable and perhaps a necessary change. But whether, now that the necessity in which it originated no longer exists, its continuance is either wise or expedient, may be worthy of consideration.

My own experience teaches me that a too frequent change in these important offices is not, in view of the increased importance and complications of the business of the Grand Lodge, and the safe management of its large property, desirable; and this doubt is materially strengthened by the fact that these officers are *ex-officiis* members of the Board of Directors, to whose care and direction the highest interests of the Grand Lodge are intrusted, and which ought not therefore to be exposed to the uncertainties of too frequent changes in its organization. Past experience teaches us a lesson in this respect which we may profit by if we will. And this leads me to suggest whether the present plan of its constitution may not be advantageously improved, so as to secure to it the services of a larger number of members whose past experience and knowledge could be made available in the transaction of its business.

BOARD OF DIRECTORS.

There is another suggestion in this connection which presents itself to my mind, that may be worthy of consideration. I referred to it in my last annual address. By the present requirements of the Constitution of the Grand Lodge, the members of the Board of Directors must be annually elected from among the active officers or permanent members of this Body, or from the Representatives of the Lodges. The practical operation of this requirement is to deprive the Grand Lodge of the ability to avail itself of much of its most active and influential business talent, — of the services and the counsel of a class of brethren whose age, experience, and business facilities, would at all times be of the highest value and importance in the management of the financial affairs of the corporation. I am not disregardful of the probability that objections may be raised to the change here suggested. But in a matter of such paramount importance, individual preferences or aspirations are entitled to little consideration. A seat at the Board may be a desirable one, but it is one which, you will excuse me for saying, every brother who may aspire to occupy it, is not always he who is best adapted to discharge its duties. *And this is true, though not to the same extent perhaps, of every office in the gift of the Grand Lodge.* Being the representative Body of the Fraternity in the State, it is the standard by which the character, social position, and respectability of the whole Order are estimated by the community. In filling its offices, this important consideration cannot therefore be safely disregarded. But leaving the subject here, for such disposition as you may think it entitled to, I proceed to lay before you a brief synopsis of my official proceedings for the past year.

BUSINESS OF THE YEAR.

Jan. 10. Visited Winslow Lewis Lodge, Boston.

Jan. 14. Installed the officers of Essex Lodge, Salem.

Feb. 13. Installed the officers of Social Harmony Lodge, Wareham.

March 16. Installed the officers of St. John's Lodge, Newburyport.

March 24. Constituted Paul Dean Lodge at North Easton, and installed its officers.

March 26. Constituted William North Lodge at Lowell, and installed its officers.

March 27. Constituted Isaac Parker Lodge at Waltham, and installed its officers.

March 31. Constituted Zetland Lodge at Boston, and installed its officers.

April 1. Dedicated a new Masonic Hall at Beverly, and installed the officers of Liberty Lodge.

June 6. Granted Dispensation to Br. Edward Avery and thiry-five others, for a new Lodge at Weymouth, to be called Delta Lodge.

June 10. Granted Dispensation to Br. William H. Kent and ten others, for a new Lodge at Charlestown, to be called Faith Lodge.

July 13. Visited Mizpah Lodge at Cambridge, U.D.

Sept. 4. Dedicated a new Masonic Hall at Charlestown.

Sept. 25. Constituted Ionic Lodge at East Hampton, and installed its officers.

Sept. 28. Constituted St. Bernard's Lodge at Southboro', and installed its officers.

Oct. 5. Constituted Mizpah Lodge at Cambridge, and installed its officers.

Nov. —. Visited St. Mark's Lodge at Newburyport.

Nov. 20. Visited Grecian Lodge at Lawrence.

Dec. 1. Installed the officers of Revere Lodge at Boston.

Dec. 2. Dedicated a new Masonic Hall at Pittsfield.

Dec. 8. Granted Dispensation to Br. George W. Peirce and thirteen others, for a new Lodge at South Malden, to be called Palestine Lodge.

Dec. 8. Granted Dispensation to Br. Morton B. Merrill and twenty-six others, for a new Lodge at West Amesbury, to be called Bethany Lodge.

DEATH OF BROTHERS POWER AND ROBINSON.

During the past year two of our oldest permanent members have been summoned to the Grand Lodge above.

R.W. Br. Thomas Power, Past Junior Grand Warden and Past Grand Secretary of this Grand Lodge, died at his residence in Framingham on the ninth day of October last.

R.W. Br. Simon W. Robinson, Past Grand Master of this Grand Lodge, died at his residence in Lexington on the sixteenth day of October last.

I have appointed R.W. Brothers Winslow Lewis, Past Grand Master, and Charles W. Moore, Deputy Grand Master, and William S. Gardner, Past Senior Grand Warden, a Committee to prepare suitable resolutions, to be entered upon our records, of respect for the past services and eminent worth of these brethren.

GRAND LODGES OF NEW BRUNSWICK AND NOVA SCOTIA.

I have received communications from brethren, endeavoring to establish an independent Grand Lodge in Nova Scotia, and also in New Brunswick.

I am not aware that these brethren have yet succeeded in accomplishing their wishes in their respective Provinces, and I would caution this Grand Lodge to consider well the rights of all parties, as well as the great principles of our Order, before making themselves a party to the questions in issue between these brethren and their parent Grand Lodges. Sundry documents received by me, relating to this matter, accompany this address.

INITIATES AND MEMBERS.

There have been initiated during the past year, in the several Lodges under our jurisdiction, two thousand one hundred and seventy-four. The whole number of members on the first day of September last was eighteen thousand three hundred and sixty-seven. Number of chartered Lodges, 172; under Dispensation, 4.

There has been received from subordinate Lodges for the past year, through the R.W. D.D. Grand Masters, about $27,000. Also, for commutation tax, about $13,000.

STATE OF THE DEBT, ETC.

One year ago last July the debt of the Grand Lodge was about $435,312.81. At the present time it is about $375,000, showing a reduction in eighteen months of about $60,000.

The floating debt at the present time is about $116,000, as follows: $10,600 due in 1870–71, $40,000 due in February next, and $65,500 on temporary notes given on four months.

The current expenses of the Grand Lodge for the past year have been reduced to the lowest possible amount, (about $6,000,) being but little more than one half of some former years. The most rigid economy has been exercised on all occasions.

It will be seen from the foregoing statement, that a very large amount of the floating debt of the Grand Lodge still remains unliquidated. It was my confident hope and expectation, when I last addressed you on the subject, that I should at the present Communication be able to announce to you that this most embarrassing part of our debt had been at least so far removed as to leave no cause of uneasiness, and that the only incumbrance upon our finances was the amount secured by mortgage upon the property, which would be amply protected by the income from rents and other sources. In this, I am pained to say, I have been greatly disappointed.

CAPITATION TAX.

The receipts from the capitation tax the past year have not been what they should have been. The Lodges, with some honorable exceptions, have not in this respect come up to their engagements with the promptness and fidelity which their own interests and the reputation of the Fraternity in this old jurisdiction imperatively demand. The consequence of this has been that the large balance of this part of our debt has been carried the past year by the temporary loans and on the individual responsibility of three or four of our affluent brethren, whose generous confidence has saved the credit of the Grand Lodge, and that of the Order throughout the jurisdiction, from humiliating mortification. To them we owe a debt of gratitude which mere words can never repay.

But this condition of things ought not, and cannot, be allowed to continue. The debt must be paid, and that without further delay. With little less than twenty thousand members, and one hundred and seventy-six Lodges in the jurisdiction, it is wholly inexcusable that the credit of the Grand Lodge should be held in such jeopardy. To a Body like this, composed as it mostly is, of active business men, the sum required to meet all its immediate demands is insignificant. For the payment of this debt the faith of the Grand Lodge stands solemnly pledged upon its records, by a unanimous vote, and this pledge must be redeemed, or its business character irretrievably dishonored. The prompt payment of the paltry sum required by a commutation of the capitation tax, or the contribution of five dollars by each individual member whose name is borne upon our rolls, would immediately relieve the government of the Grand Lodge from the mortifying embarrassments under which they have been struggling for the last two years. Is it just, is it generous, is it honorable that this struggle should continue? I do not ask for individual contributions, but I do ask, in the name of the Grand Lodge, in vindication of its past honorable history, and in behalf of its endangered reputation for integrity, that the Lodges and the brethren all, throughout the Commonwealth, loving and honoring it as I know they do, will unitedly and of one accord, put their hands to the work, and relieve it of its pressing necessities and pending danger.

DELINQUENT LODGES.

In my last annual address, it became my duty to report the delinquency of two of the Lodges in the Ninth District, in refusing to comply with the order of the Grand Lodge imposing a capitation tax on its members. One of these Lodges has since so far discharged its obligations as a Lodge, in that particular, as to account for most of its members, but specially reporting twelve of its members, whose names are herewith submitted points as refusing to comply with the order. This refusal requires the immediate action of the Grand Lodge.

The other, Evening Star Lodge at Lee, has not only persisted in its recusancy, but, though frequently called upon by the Deputy for the District, and written to by your Grand Master, has treated the calls of the former with studied neglect, and the communications of the latter with marked contempt. Such a defiance of the authority of the Grand Lodge, and insult to its official head, I have felt it to be my duty to reprove with all the severity with which I am invested. I accordingly, (as authorized by the first section of the eight article of the Constitution,) on the 20th day of November, directed a mandamus to the R.W. Br. Henry Chickering, Deputy for the District, commanding him to proceed to Lee, and to demand of the Master and Wardens of said Lodge the payment of the capitation tax on its members for the years

1867 and 1868, and on their further neglect or refusal to meet this demand against them, then and in that case, to suspend the Lodge until otherwise ordered by the Grand Lodge. The exercise of this high power has been one of the most painful of my official duties, but it was one which I was not at liberty, under my official obligations, to decline. The offence was an act of insubordination, and a denial of the authority of the Grand Lodge, which, if passed over in silence, would establish a precedent ruinous to all masonic government. I am happy to be able to add, however, that within a few days the R.W. D.D. Grand Master has reported that this Lodge has paid the capitation tax for 1867, and has made its returns and payment of dues for the current year, and the mandamus was returned without further process.

CONCLUSION.

Three years since, you did me the honor to elect me to the office of Grand Master. I have held the place, and, I trust, not altogether unacceptably, performed its duties, for the entire term which, by our Constitutions, I am allowed to occupy it. To-day I return it to you, with my grateful acknowledgments for the many kindnesses and favors I have received while in the discharge of my official duties, and with assurances of my continued interest in the future welfare and prosperity of the Grand Lodge.

My official labors have been arduous and responsible. They have drawn largely upon my time, and imposed upon me duties such as will not probably be demanded of any of my successors. Whether these duties have been as acceptably performed as they might have been, is a question that can be determined only by those who are best acquainted with the nature and character of them. I only claim that they have received my best consideration and most earnest devotion. And although in dissolving my official connection with the Grand Lodge, I do not leave its fiscal affairs in so favorable a condition as I could have desired, yet it is most gratifying to me, as it should be encouraging to you, that I leave it in the possession of a large and increasingly valuable property, which, with careful management, will in a very few years, place it and every Lodge in the Commonwealth, in a condition to carry out and accomplish more fully than ever before the great beneficent purposes of their existence. That this desirable result may follow, even earlier than the most sanguine among us dares now to anticipate; that your future may be free from personal animosity and party strife: that inordinate ambition for place or distinction may be unknown among you; that neither envy, nor jealousy, nor prejudice, nor false report, may be allowed to influence you; that subordination to the laws and respect for the constituted authorities of the Grand Lodge, may distinguish you; and that all your future proceedings may be characterised by unity of purpose, by fraternal kindness, and by that charity which "seeketh not her own," is my most ardent prayer.

THE PREVIOUS QUESTION, &c.

We have frequently been asked if it was proper to admit the calling of the "previous question" in a Masonic Lodge, and have invariably decided against it; and we now, in reply to a New York brother who requests us to give our views in "The Keystone," state, that in our opinion, previous questions, yeas and nays, appeals from the chair, &c., are not only out of place in a subordinate Lodge, but are highly improper, and not to be tolerated. They do not belong to the society, nor do they suit the genius of Masonry. Our rules and regulations are of older date than they. Masters of Lodges should make it their business to inform themselves more fully as to the nature of masonic government; and particularly of the organization and character of the Bodies over which they preside.

The Master of a Lodge holds a very different position from the mere presiding officer of public meetings or legislative assemblies. The spirit of our laws is peculiar, as is also their administration.—*The Keystone.*

AN ALLEGORY ON CHARITY.

In looking over a book published at the commencement of the last century, we found the following verses, which it stated could be sung to the tune of "How happy a state does the Miller Possess."

There did not appear any author's name, which we regret, for it is worthy, from its flow of genuine feeling, to be handed down, and its writer's name to be in remembrance of all men, whether Masons or not, whose hearts ever throbbed with the love of their kind.

It is old, it is true; but like old wine, has lost none of its fragrance by age.

As Poverty late, in a fit of despair,
Was beating her bosom and tearing her hair,
Smiling Hope came to ask, what her countenance told, —
That she lay there expiring with hunger and cold.

"Come rise!" said the sweet rosy herald of joy,
"And the torments you suffer I'll quickly destroy; —
Take me by the hand, and your griefs I'll dispel,
For I'll lead you for succor to Charity's cell.

On Poverty hobbled, Hope softened her pain,
But long did they search for the goddess in vain;
Towns, cities, and countries they travers'd around, —
For Charity's lately grown hard to be found.

At length at the door of a Lodge they arrived,
Where, their spirits exhausted, the Tyler revived;
Who, when ask'd, as 'twas late, if the dame had gone home?
Said "No; Charity is always the last in the room."

The door being open'd, in Poverty came,
Was cherish'd, reliev'd, refresh'd by the dame;
Each votary, likewise, the object to save,
Obey'd his own feelings, and cheerfully gave.

Then shame on the men who the science derides,
Where the soft beaming virtue forever presides:
In this Scriptural maxim, let's ever accord —
"What we give to the poor, we but lend to the Lord."

— *Keystone.*

MASONIC TENURE.

THE masonic tenure is a subject fraught with the deepest interest in the masonic fraternity. That here is an obligation binding each member, has never been disputed. Indeed, the enlightened brother glories in this bond, for it is one evidence, among others, of his faith in the existence of truth as an ornament to the human character; of his belief in the existence of a God who will vindicate his own honor when assailed by perjury; of his repudiation of the unnatural sentiment, that an individual can exist independantly of the aid and sympathy of his fellows, and of his willingness to submit to any sacrifices or sufferings that pertain to them. A Mason is "obliged by his tenure." There is no escape for him but in the refuge of moral treason and perjury. He is obliged for all his days. So long as the principles of Masonry and morality exist, so long as Deity exists, this obligation exists. He is obliged with all his power. The wants of those with whom he has associated himself, poverty, hard temptations, mental distress, and the like, will always demand his utmost ability to relieve them, so far as that ability is not prevented by prior duties to God or himself. He is obliged with all willingness. His own free will and accord having led him into these bonds, an opinion long favorable to Masonry having prompted the action, and a desire to do good to mankind being its foundation, he will find in the institution all that he sought for, viz.: opportunity to do good, honor God, and to improve his own heart, and this will establish his preconceived impression of the royal art, and make him a willing subject under "the tenure of Masonry." But who, save one that puts his trust in God, and obeys the moral law because it is the law of God, is sufficient for these things?

FREEMASONS — ORIGIN OF TERM.

BR. BUCHAN says: "The members of the building fraternities were called Free masons, not because they were freemen, but because they were Free Masons; that is to say, that being Masons, and having granted to them, as such, the king's peace, or freedom of his kingdom, they were free, as Masons, to work anywhere therein; but they were not altogether free, apart from that character, for, as men, they were not free to intermeddle with the politics or other affairs of the country, but as members of the building fraternities, their presence was needful in the kingdom for the purpose of carrying on the buildings; and in order to encourage and protect them, the masonic fraternities received, by charter or otherwise, the protection of the "king's peace," which entitled them to be held Free-as-Masons from all molestation, and, being employed on the magnificent building then erecting for the church, they therefore received the protection of the church also. Hence, having the freedom of their country in their masonic capacity, and the protection of both church and king, they were doubly free, no noble nor any one daring to insult, attack, or enslave them, because they were 'the Freemasons.'"

"NOTHING TO TELL."

THE "Free Lance" thus well says of the Freemasons: —

"Have not they a great secret? How I should like to know what it is!" To the question, generally put to some one who could not answer it, the reply, or spirit of reply, generally was, that "there *is* a great secret; that it is said to be very awful; but that no one ever could find it out." We once heard such a remark met by another somewhat *naive* — "Hard to find anything out when there is nothing to tell." Well, in one sense, the repartee was appropriate as well as pointed. There is nothing to tell in the sense in which the merely inquisitive conceive there is. All the stories of midnight orgies, ghostly dealings, necromancy, &c., are now known by intelligent persons to be mere moonshine, scarcely fit either to amuse or frighten children. Neither is there any dark, latent, mysterious purpose to revolutionize society, governments, or churches. No one, however keen his investigation, will find out any such secrets, because there are none to discover. Every Freemason professes to be bound by the Book of the Law of the Lord, and he finds it there written, "Fear God, honor the king;" "Do good unto all men, especially to them who are of the household of faith."

Yet they have secrets undoubtedly, and they are worth knowing; but in order to learn them, it is necessary to become a Freemason. They will not gratify idle curiosity, nor countenance frivolous taste nor venality. Formerly, a Freemason would be very slow to speak or write at all about the Order, its nature, objects, or principles; but while the brethren are still mindful of the motto *Audi Vide Tace*, they have no objection that it should be understood, ever so widely and ever so clearly, that their society exists for three purposes, — for imparting knowledge by methods peculiar to it; for the promotion of charity and mercy, "peace on earth and good will to men;" and for binding together in a generous fraternity all true Masons. "Do they do these things?" it is often asked. The answer may unhesitatingly be given that these objects are promoted and pursued by all who walk in the communion of the Order. There are men who, although they can never cease to be Freemasons, forsake the assembling of themselves together, and drop out of the beautiful and beloved discipline and action which the system imposes, just as there were men professing to be members of the Christian Church, who, in the days of the apostles, as well as since, absented themselves from the communities of the brethren, and no longer walked in their spirit.

PRESENTATION.

St. John, N.B., Jan. 1, 1869.

On New Year's Day, David R. Munro, Esq., was the recipient of a very pleasant visit from a number of his masonic brethren. For the last two years Mr. Munro has been Master of Portland "Union" Lodge of F. and A.M., and in this capacity has rendered invaluable services to the Lodge and given the utmost satisfaction to its members. The brethren, therefore, decided to present Br. Munro with an appropriate testimonial of their appreciation of his disinterested labors. Accordingly, on New Year's morning, a number of influential Masons called at Br. Munro's residence, Paradise Row, and requested his acceptance of a gold watch, one of Thomas Russell & Sons' best quality full plate levers, jewelled in eight holes, with chronometer balance, purchased from Mr. Page, King street, and valued at about $140. This time-piece is one of the handsomest and most useful presents that can possibly be tendered by the hand of friendship. Accompanying the watch was a massive gold chain, furnished from the establishment of Mr. Hutchinson. The watch will bear the inscription; "*Presented to Past Master D. R. Munro, by the Members of the Union Lodge of Portland, No.* 10, *N.B.R,, as a mark of respect and esteem:* 1st *January, A.D.* 1869, *A.L.* 5869." The watch and chain (including cost of engraving) are valued at $200. Mr. McLean read the address, and Dr. Donald presented the testimonial. Mr. Munro made a happy reply; and after the more formal portion of the proceedings had been disposed of, Mr. Munro invited his visitors to partake of refreshments, liquid and solid. It is unnecessary to state that the committee did ample justice to the good things set before them.

DUTY.

It should be the constant duty of the Master and brethren to have every brother, at proper times, present any matter in his charge himself, instead of having some spokesman to do it for him. The nearer a Lodge can be induced to feel, live, and speak, like a well regulated family, the better for its comfort and success. There are few brethren who like to be spokesmen, and few who do so escape evil effects.

Every Master and every Mason should regard his obligation to sustain and obey the law; but this does not mean that every thoughtless disobedience or violation, every unintentional mistake, every misconstruction, every ebullition of temper, jealousy, or folly, everything done out of order or place, — is to be visited with punishment, censure, or even notice. A child should learn that a wilful and wicked disobedience is sure of its penalty; but a constant hectoring, punishing, or reprimanding, is sure to produce a dogged disposition, or a crafty and deceitful character. Kind treatment, gentle reproofs, and rare but thorough punishment are far more effective, in nearly all cases, than severer modes. Just so in the Lodge. Let love and affection rule; and if a Master, by equitable, impartial, and genial government, can gain the love of his brethren, and their confidence withal, his rule will be more in the name than in the fact. This only proves that a Master is to be ever watchful and ever guarded. Success, love, and confidence are his certain rewards. — *Trowel.*

PERVERSIONS OF FREEMASONRY.

Freemasonry cannot be prostituted to sectarian or political or selfish purposes with impunity.

In Mexico, in two competing rites were embraced, on the one side the aristocracy, upon the other the democracy, and each became a council chamber for securing unity and concert of action, both in civil government and revolutionary projects. This almost destroyed Freemasonry, and certainly rendered it, to a great extent, even to this hour, powerless and inefficient. So it cannot be made a sectarian institution or organ without affecting its stability and its integrity and its great principle of universality.

While Freemasonry exerts a powerful influence against civil and spiritual despotism, she must not organize against them, and enter into a formal and organized contest. She must ever recollect that her mission is one of influence and not of power, — to drop the leaven in every body, ecclesiastical and political, and permeate the whole body of all nations with light and love and truth.

So, also, Freemasonry must not identify herself with any civil government. There has been too much of this, too much entanglement with the state, in the way of seeking charters and protection from legislatures, and in endeavoring to present, under patriotic excitement, Freemasonry as a direct aid to government. A good Mason will be a good citizen, and, as a citizen, will serve his country. But the country of the Freemason, as such, is the whole world, and his brethren are the entire human family. He loves all men, relieves all men, and blesses all men.

With regret do we see, also, in the rapid admission of men, whose antecedents have not been sufficiently ascertained by examining committees, a growth of personal abuse and an appeal to faction. Watchwords are invented which may become the symbol of party; and their potency may be felt by the wisest and the best, impelling interest to gripe more firmly its gain, sanctifying the enmity of the heart, converting charity itself into crime, and clothing cruelty in the garb of justice. Shall this fell monster of faction rend the bosom of our fraternity, and drink her life blood? Shall not Freemasonry continue sacred to charity, and her peaceful inclosure remain free from the unhallowed intrusion of mercenary hypocrisy and selfishness? Shall faction be permitted with a train of harpies to pollute the masonic banquet, to poison the cup of charity, and breathe a deadly taint over all our privileges? Shall the remedy for masonic apathy be the drug of coarseness, and abuse that maddens, — the incentive to benevolence, the selfishness of the trickster and the cheat? Let us put off all profane armor, cast down the weapons borrowed from outside strife, hush the clangor of discord, and terminate our border wars, our ritual strifes, our party animosities and contests, by striking the "truce of God and Fraternity."

We have made the name of Freemasonry subservient to our sordid and party interests. We are doing much to bring Freemasonry into contempt, and to arm our foes with weapons against it. Our divisions constitute a last and best hope for the enemies of Freemasonry and universal charity. Where Lodges are split into unrelenting factions, where the maxims and plots of political parties are employed, is not Freemasonry rendered obnoxious to just opprobrium.

Masonic schism, like all schism, disguises hideous features under a mask that deceives some of our best brethren. It transforms itself into an angel of light. Error is the mimic of truth, as hypocrisy is the simular of virtue. Under the *name* of charity and Freemasonry and fraternity, the votaries of schism and error are rallied. When detected, it changes its form and shifts its ground. Driven from one fortress, it is soon intrenched in another, from which it holds out its treacherous flag again to deceive. Let not the true brother dread the ascendancy of falsehood. These masonic errors were refuted and consigned to oblivion by our forefathers. They will soon pass away to their long hibenation. The progress of the fraternity, in any particular period, is not to be estimated by the fact that no false brethren arise, but by the rapidity with which they sink into obscurity.

The tendency of party spirit in Freemasonry *to pervert* its love and truth is not the least evil. It exaggerates some things and wholly suppresses others. It separates forms from the spirit of Freemasonry. It makes masonic pharisees, and Freemasonry becomes a lifeless form, or it is the preternatural activity of a perverted principle. Under the influence of party spirit, every opinion, however erroneous, every dogma, however destructive, is intrenched in an almost impregnable fortress.

We want no party spirit and no sects in Freemasonry. We desire one Masonry only stretching over the whole earth, without divisions or parties, — a Masonry united on our few essential principles, with liberty upon many things, and charity in all, — identified with no one government or church, the friend of all that is good everywhere, preserving all that is pure and holy and of good report, and promoting progress in every organization towards the perfection of all good. — *Anon.*

KNIGHTS TEMPLARS EMBLEMS.

In "Clark's Heraldry" will be found the following illustrations of the emblems of the Knights Templars, which will undoubtedly be read with interest by our companions of the Chivalric Order: —

"The dress of a *Pilgrim* was an under vest with an *outer robe*, having hall open sleeves, showing the under sleeves, which continued to the wrists. On his head, a broad-brimmed *hat*, with a shell in front; on his feet *sandals*, or short-laced boots; in his hand a *staff*, and by his side a *scrip*.

"*An Escallop Shell* was the Pilgrim's ensign in their expeditions and pilgrimages to holy places. They were worn on their hoods and hats, and were of such a distinguishing character, that Pope Alexander IV. by a bull forbade the use of them but to pilgrims who were truly noble.

"A *Calvary Cross* represents the cross on which our Saviour suffered on Mount Calvary, and is always set upon *three steps*, termed grices. The three steps, said to signify the three qualities whereby we mount up to Christ, 'Hope, Faith, and Charity.'

'A *Patriarchal Cross* is so called from its being appropriated to patriarchs. It is said that the Patriarchal Cross is crossed twice, to denote that the work of redemption, which was wrought on the cross, extended to both Jews and Gentiles.

The *Crozier* (according to Polydore Virgil) was given to bishops to chastise the vices of the people. It is called *Baculis Pastoralis*, as given to them in respect of their pastoral charge and superintendence over their flocks, as well for feeding them with wholesome doctrine, as for defending them from the incursions of the wolf, wherein they imitate the good and watchful shepherd, to whose crook this crozier has a resemblance.

"The *Cock* is a bird of noble courage; he is always prepared for battle, having his comb for a *helmet*, his beak for a *cutlass* to wound his enemy, and is a complete warrior, armed cap-a-pie. He hath his legs armed with *spurs*, giving example to the valiant soldier to resist dangers by fight and not by flight."

ORGANIZATION

OF

THE M.W. GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE COMMONWEALTH OF MASSACHUSETTS,

For 1869.

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R.W. CHARLES W. MOORE, Boston	Corresponding Grand Secretary.	
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R.W. T. B. EAMES	Special Deputy for China.	
R.W. RICHARD H. HARTLEY	Special Deputy for Peru, S.A.	
W. Rev. JAMES A. BOLLES, D.D., Boston,	Grand Chaplains.	
W. Rev. CHARLES H. TITUS, Taunton,		
W. WILLIAM T. GRAMMER, Woburn	Grand Marshal.	
W. JOHN A. GOODWIN, Lowell	Senior Grand Deacon.	
W. WARREN FISHER, Jr., Boston	Junior Grand Deacon.	
W. E. WATERS BURR, Hingham,	Grand Stewards.	
W. LUCIUS W. LOVELL, Bridgewater,		
W. JAMES B. PICKETT, Newton,		
W. JOHN HAIGH, Lawrence		
W. SAMUEL C. LAWRENCE, Medford	Grand Sword-Bearer.	
W. LOVELL BICKNELL, East Weymouth	Grand Standard-Bearer.	
W. CHARLES KIMBALL, Lowell,	Grand Pursuivants.	
W. GEORGE T. WEAVER, Springfield,		
W. E. DANA BANCROFT, Groton Junction,	Grand Lecturers.	
W. CEPHAS BRIGHAM, Auburndale,		
W. ALFRED F. CHAPMAN, Boston,		
Br. HOWARD M. DOW, Boston	Grand Organist.	
Br. EBEN F. GAY, Boston	Grand Tyler.	

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MASONIC CHIT-CHAT.

THE GRAND LODGE OF VIRGINIA met in Richmond on the 15th inst., eighty subordinate Lodges being represented. The following Grand Officers were elected for the ensuing year:—G. M., Most Worshipful William Terry of Wythville; G. S. W., R. Worshipful Wm. L. Maule of Richmond; G. J. W., R. W. Robert E. Withers of Lynchburg; G. S., R. Worshipful John Dove, of Richmond; G. T., Right Worshipful Thomas U. Dudley of Richmond; G. S. D., Wm. H. Lambert of Alexandria; G. J. D., General W. B. Taliaferro of Gloucester; G. C., Rev. George W. Dame of Danville; G. Pursuivant, John Lester; G. Tyler, R. D. Sanxay of Richmond; G. Steward, Thomas Angel. Sixteen Dispensations have been granted since the last annual meeting.

ST. JOHN'S LODGE, PROVIDENCE, R. I.—Monday evening, Dec. 28, the following officers of St. John's Lodge were duly installed for the ensuing year:—Master, George O. Olmstead; S. W., Albert H. Cushman; J. W., George H. Burnham; Chaplain, Rev. Charles M. Winchester; Treasurer, W. James A. Armington; Secretary, Edward B. Knight; G. D., Henry M. Howe; J. D., George F. Battey; G. S., Philip C. Grey; J. S., Jeremiah Miller; Marshal, Augustus Wright; Sentinel, Pardon Wilbur; Organist, James H. Barney.

GRAND LODGE OF WEST VIRGINIA.—We are gratified to learn that the long pending differences between this Grand Lodge and that of Virginia have been amicably and satisfactorily settled, and that the parties are now in fraternal correspondence.

EAGLE ROCK, N. C.—We sometime since received from an attentive correspondent at this place a communication in relation to a trial which had recently taken place before the Lodge there, but which, having been mislaid, has not received the acknowledgment which was its due. The subject of the trial, however, was one not suitable for discussion in these pages. The ground taken by the defendant, and sustained by vote of the Lodge, was unquestionably right. The surreptitious manner in which the subject was carried before the Grand Lodge ought to subject the parties concerned in it to discipline. The action of the Grand Lodge in reversing the decision of its subordinate was wrong. The excuse for it is, that it was predicated on a report made by a committee of its own Body, under a misapprehension, or more probably a misrepresentation of the facts in the case. The remedy lies in a reconsideration of the whole matter and the restoration of the expelled brother.

MOUNT LEBANON LODGE.—The officers elect for the ensuing year of Mount Lebanon Lodge of Masons were installed into office on the 1st Jan., in the usual solemn and impressive manner, Past Master John L. Stevenson officiating as installing officer. Notwithstanding the severe storm, a large number of brethren was present, accompanied in many instances by ladies. The following is a list of the officers installed: Wm. J. Ellis, W. M.; C. Blodget, jr., S. W.; George D. Moore, J. W.; Martin V. Lincoln, Treasurer; Thomas Waterman, Secretary; Warren B. Ellis, S. D.; James M. Drew, J. D.; Ezra Swift, S. S.; W. H. Harrison, J. S.; Webster Hurd, I. S.; James M. Upton, M.; George H. Pike, T.; Rev. Rowland Connor, Rev. Noah M. Gaylord, Chaplains; Stephen B. Ball, Chorister.

An elegant gold headed cane with the following inscription, "Presented to Mr. Samuel Millard, by members of Mount Lebanon Lodge, Boston, Jan. 1, 1869," was forwarded to this worthy and aged members of the Lodge, he being unable to be present.

GRAND COUNCIL OF MAINE.—Annual Convocation held in Portland, Maine, on Wednesday, May 6, 1868. Comp. Edward P. Burnham, M. P. G. Master, in the East. Eleven Councils represented.

The annual address of the M. P. G. Master shows a large amount of work for the past year. He reports "that the Cryptic Rite, although much weaker than Capitual Masonry in Maine," is substantially progressing, and recommends that the Council degrees be made necessary for the candidates for orders of Knighthood. Subsequently a committee was appointed to confer with a corresponding committee of the Grand Commandery in relation to the subject.

Report of Committee on Foreign Correspondence from the pen of Comp. JOSIAH H. Drummond. Eleven Councils, 400 Members, 73 promoted past year.

Comp. Josiah H. Drummond, of Portland, elected M. P. Grand Master, Comp. Ira Berry, of Portland, re-elected Grand Recorder.

FIRE.—We learn with regret, from the Keystone, that the "Masonic Publishing House" of Brothers Macoy & Sickles, New York, was greatly damaged by fire on the evening of the 5th ult. The office of the Grand Secretary General of the Supreme Council, Northern Masonic Jurisdiction, U.

S., was completely gutted; but, while the whole correspondence was destroyed, the records were saved. Many valuable portraits of illustrious brethren have been lost, as well as many rare articles of masonic *vertu*, we fear never to be recovered, and the loss of which cannot be estimated. The main hall of the building was not damaged, and the regular business will be continued as usual.

THE LATE BR. S. W. ROBINSON.—Cosmopolitan Consistory, of New York, held a "Lodge of Sorrow" on the 30th December last, in commemoration of the late Br. S. W. Robinson. The hall was suitably dressed, and the ceremonies are said to have been of a deeply impressive and interesting character. The eulogy was pronounced by Br. A. G. Goodall, and is spoken of as a finished production.

GRAND LODGE, MASS.—We have given in another page the organization of the Grand Lodge of this State for the present year. The officers were installed on the evening of the 29th December, and the anniversary of St. John, the Evaneglist, celebrated on that day, (the 27th falling on Sunday) The inaugural address of the new Grand Master, M. W. Br. Gardner, was a well prepared paper, sensible and practical, and we shall endeavor to find room for it in our next.

ONWARD—is the title of a new Illustrated Literary Monthly Magazine, the first number of which was issued by Carlton & Co., of New York, on the first day of January. Its editoral management is in the hands of Captain Mayne Reid, one of the most popular and facile writers of the day, and this should seem to be a sufficient recommendation to secure its success. The articles in the number before us are apparently all from his pen, and are of great variety and interest. The poetry is particularly worthy of commendation. If we were to suggest an improvement, it would be that the talented editor give more space to the higher branches of literature and criticism. Terms, $3.50 per year.

FLOWERS.—We have been favored with a copy of Vick's beautifully illustrated "Catalogue and Floral Guide for 1869," giving the names of a greater variety of the finest flowers for garden cultivation than is to be found in any similar catalogue ever published in this country. And what adds essentally to the interest of the work is, that it is illustrated by finely executed engravings of many of the newest and richest of the flowers. The seeds of these flowers, Mr. Vick will send to any part of the United States, free of postage, at the moderate terms stated in his catalogue. It is of course impossible, in a paragraph of this kind, to give any idea of the contents of the catalogue or of the prices at which seeds are sent. The best that we can do is to say to the reader that if he is fond of the cultivation of flowers, in their newest and richest variety, he had better address a note to Mr. James Vick, Rochester, N. Y. (inclosing ten cents), who will send him a copy of his catalogue.

PRINTING IN COLORS.—Very few of our readers are probably aware of the wonderful state of perfection to which the art of printing in colors has been brought in this country within the last few years. We have recently received from the Messrs. A. W LOCKE & Co., 120 Milk street, this city, a print of a landscape sketch from the Adirondacks, which, in richness and softness of coloring, is scarcely surpassed by the original, and would readily be accepted as a fine *chromo*. It is altogether one of the most beautiful specimens of printing in colors we have met with. It is to be seen at the printing office as above, and probably at the picture stores.

NEGRO LODGES.—After the article under this head given in a preceding page had passed through the press, we received a second note from Br. Hervey, Grand Secretary, of England, in which he says,—I expressed, in my letter, a decided opinion upon the subject; but if the Lodge has been continuously working and always retained possession of the Warrant, *although it had ceased to appear in our Grand Lodge book*, that opinion would be considerably altered." We do not readily perceive how, but cheerfully give our brother the benefit of his explanation, which does not in any degree affect and change the fact, which was the only point sought to be established by the correspondence, that the Lodge was stricken from the books of the Grand Lodge of England, and ceased to be owned by that body in 1813—*more than half a century ago*—since which time its existence, whatever the condition of that may have been, has been without the consent or recognition of the parent body. The retention of the warrant, after it had been revoked by the action of the Grand Lodge in 1813, supposing it ever to have had a lawful existence, did not authorize or justify the further use of it by the parties in whose possession it remained.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XXVIII.] MARCH 1, 1869. [No. 5.

GENERAL GRAND CHAPTER AND THE DISTRICT OF COLUMBIA.

WE are indebted to the politeness of the General Grand Secretary for a printed copy of the Proceedings of this Body at its Triennial Session in St. Louis, Missouri, in September last. It is said that no news is good news, and if it be equally true that there is safety in doing nothing, we have abundant reason to be satisfied with the success of this meeting. The only feature in the pamphlet capable of redeeming it from positive stupidity is the opening address of the Most Excellent High Priest, Companion John L. Lewis of New York, some parts of which are exceedingly beautiful, while other parts are sufficiently obscure for safety. As a specimen of the first, we give the following extract:—

"Seventy years ago, in the quiet capital of the State of New York, on the banks of the lordly Hudson, just below where it receives its largest tributary, the National League of Royal Arch Masonry, the progenitor of this Body, was organized; and, having survived two generations of mankind, now assembles in Triennial Convocation in this great and growing city, which then was not, on the banks of the 'Father of Waters,' not far from the confluence of one of its mightiest tributary rivers.

Fitting symbol is this of this department of Freemasonry; the tiny rivulet flowing from its limpid fountain, denoting the individual companion, merging its waters into the broader creek, the Chapter; the creek pouring its swelling stream into the tributary river, the State Grand Chapter; and that again pouring itself into the broader channel of the now majestic river, on whose bosom navies may ride, and have ridden—the National Grand Chapter. And yet in its jurisdictional and governmental features the analogy fails, for it is in this respect most like the giant oak of the forest, from the root of whose parent stem all life and vitality are derived, which nurtures the branches, then the clustering twigs and leaflets, and which, if stricken, every limb withers, and all its foliage shrivels and falls.

Forever flowing be those streams, and brightly flashing be their waters, from the fountain of individual love and benevolence, till they leap in one broad volume into the ocean of humanity; forever verdant be that stately tree, 'gaily to bourgeon, and proudly to grow,' till it stands out like the monarch of the woods, breasting and braving the winds and the storms of the rolling centuries!

Three-score and ten years are the traditional limit of the life of man, but are yet only an atom of space in the history of nations, or of aggregated communities like ours. Of the grand old spirits that assisted in the formation of the General Grand Chapter of the United States, there is not to-day a solitary survivor; and yet the blazon of their renown is bright, and their memory as fervently cherished, as though they were present to bestow their wonted patriarchal blessing. If I have aught for which to be grateful in my masonic life, it is in the recollection that in earlier and sunnier days, before the storm-clouds lowered and the thunder rolled upon the darkening pathway of existence, it was my privilege to sit at the feet of some of these wise and learned Gamaliels of our Craft, as an humble although it may be an unprofitable disciple. Be the recollection of their priceless services and their manly devotion our reanimating guide and monitor as we gather here to-day; and may the Spirit of the living God, the Great Architect of the Universe, which inspired his devout worshippers in ancient days, in the infancy of art, to erect splendid and beautiful temples to His honor, be present to assist in our Chapter, to give light to our Councils, and to implant in our inmost hearts an earnest and increasing desire to preserve and perpetuate that which our fathers have transmitted to us of the Good, the Beautiful, and the True."

The Grand High Priest refers to and explains his action in relation to the separation of the Chapters in the District of Columbia from the Grand Chapter of Maryland, and the subsequent organization of a Grand Chapter for the District. But the explanation is so brief, and his assumption of the amount of information supposed to be in the possession of his readers so great, that the most astute lawyer that ever argued a cause before him, would be puzzled to give even an intelligent jury an approximate idea of how the case actually stands. He, however, measurably relieves us by the following clearer statement of the positions assumed in the transaction: —

"1. That when Maryland ceded its jurisdiction over the Chapters of the District, which was before the formation of the Grand Chapter, they became subordinates under the jurisdiction of the G.G. Chapter.

2. That being such subordinates, the consent of one of the first four G.C. officers was necessary before any steps whatever could be taken towards the formation of a Grand Chapter.

3. The Convention which formed the Grand Chapter was irregularly constituted, as others than the three first officers of the Chapter were delegates.

The latter two points were irregularities which would have been overlooked, had not the first existed, and had it not appeared that the acts of the Convention, as well as the edicts of the G.H.P., were in bold defiance of the authority of the G.G. Chapter. Although the latter was subsequent to my edict, yet it manifests the spirit of the Body, as it then existed, and was uncalled for by anything in the edict issued by me."

The subject was referred to a committee, who, probably distrusting their ability to untangle the knot, cut the thread by the following resolutions, which were adopted by the Grand Chapter by a vote of about two to one: —

Resolved, That the Grand Chapter of the District of Columbia is hereby recognized as a regular Grand Chapter, and its officers entitled to seats in this General Grand Chapter.

Resolved, That Potomac Chapter, within the territorial jurisdiction of the Grand Chapter of the District of Columbia, not having united in the formation of said Grand Chapter, is now under the jurisdiction of this General Grand Chapter, but *without territorial jurisdiction* over candidates for the Capitular Degrees.

Resolved, That all acts of censure, suspension, or expulsion, growing out of the formation of the Grand Chapter of the District of Columbia, be declared null and void, and the Companions of the District of Columbia who may have been in affiliation with Potomac Chapter be and are hereby declared to be in good and regular standing as members of such Chapter.

Whatever may have been the merits of previous proceedings in the case, and whatever may now be thought of the legal bearings of the results arrived at, it is a pity that the matter was not allowed to end here, and that the parties feeling themselves aggrieved did not at once decide to make the best of "the lost cause" and thankfully accept the "reconstruction" so generously tendered them! That they have determined otherwise, can only tend to prolong the unhappy controversy, not only to the prejudice of the parties immediately interested in it, but to the injury of the masonic reputation of the whole Craft in districts where it exists.

The position of Potomac Chapter is an anomaly. Indeed, it is difficult to say what its precise status is. The action of the G.G. Chapter seems to regard it as a live Body, and to expect it to continue as such, while it denies to it the means by which alone its life can be sustained. It is a Chapter without the essential attributes or functions of a Chapter. It is a masonic monstrosity, and should be at once restored to its normal condition, or its existence terminated. The General Grand Chapter has indeed taken it under its especial care, and claims to exercise jurisdiction over it; but by what authority it is difficult to understand. The reason given in the Resolution is, that it declined to unite in the formation of the new Grand Chapter in the District; but with this the General Grand Chapter had nothing to do. The Grand Chapter of Maryland surrendered its jurisdiction over it for a specific purpose, namely, the organization of a Grand Chapter. This was the condition of the surrender; and the subordinate having declined to accept, or refused to fulfil it, the jurisdiction, it should seem, remained unimpaired, or reverted back to the original authority. And if so, then the recusancy was a matter belonging solely to the Grand Chapter of Maryland, whose lawful subordinate it again became, and to which alone it owed allegiance; if, indeed, the formation of the new Grand Chapter did not, while it deprived it of the field of its labors, virtually terminate its existence. But be this as it may, it is clear that a Grand Chapter having been organized for the District, and lawfully recognized as such by the General Grand Chapter, the latter Body has not and cannot lawfully exercise any authority or control within the territory, or over any Masonic Body within its limits; and it is equally clear that any subordinate Chapter, whether holding under the General Grand Chapter or other foreign supreme authority, assuming to exercise within the territory the powers and prerogatives of a Chapter, without the authority of the Grand Chapter of the District, is, and must be held to be, wanting in regularity. A Grand Chapter having been formed in the District, the General Grand Chapter has no more control over the territory, or right to interfere with it, or the government of the Chapters within it, than it has in any State of the Union. Admitting that it acquired a quasi jurisdiction over it by the blundering of the Companions in forming their Grand Chapter, that jurisdiction was terminated at once and entirely by the recognition and legalization of the new Body. There can be no joint-occupancy, no co-partnership in the business. The Grand Chapter of the District is a sovereign Body, vested by inherent right and usage with the exclusive control of Royal Arch Masonry within the territory, or it is occupying a position wholly unknown to and in derogation of the masonic law of this country.

The object of the action of the General Grand Chapter evidently was to get rid of the subject; but this it failed to do, except for the time being. It still hangs to its skirts, and it may find it difficult to shake it off, unless the Companions of Potomac Chapter see fit to come forward, as we think they ought to do, and enrol themselves under the authority of the new Grand Chapter of the District, where they clearly belong. This would cure the whole difficulty, and soothe the now turbulent "waters of the rough rude sea," on which the parties are embarked.

COMMITTEES ON FOREIGN CORRESPONDENCE.

R. W. Br. Hough, Grand Secretary of New Jersey, in his admirable Report on Foreign Correspondence (for an early copy of which we are indebted to his politeness), very justly remarks on what too often characterizes these Reports, as given in the Proceedings of our Grand Lodges, as follows: —

> "In many of the jurisdictions, whose Proceedings we have reviewed, the propriety of continuing Committees on Foreign Correspondence has been seriously discussed. It is greatly to be regretted that of late years many exhibitions of improper and highly unmasonic feeling have appeared in similar reports. Personal dissensions, acrimonious controversies, intolerable verbal abuse, and even political allusions of the most bitter and violent character, have been indulged in. All such matters are foreign to the purposes for which such committees are formed; and as soon as we find that Reports on Foreign Correspondence have degenerated into vehicles for personal abuse, we shall 'cry aloud and spare not' for their utter abolition."

And, as illustrative of the truth of the foregoing description of the most objectionable of these Reports, he gives the following analysis of one of them, which recently appeared in the Proceedings of the Grand Lodge of Georgia: —

> "Most inappropriately bound up with the Proceedings of this Grand Lodge, we find an extraordinary document, professing to be written by a Mason, and entitled 'Report of the Committee on Foreign Correspondence.' We have not during this season of political excitement, when the passions of men are necessarily unduly excited, read in any of the secular press of either political party such a farrago of malevolence and unstinted abuse on political grounds, as this most exceptionable document presents. The author goes out of his way to speak in the most contemptuous terms of Br. Albert G. Mackey, accompanying the mention of his name with the ejaculation 'Bah!' alludes to 'the ravages of the armies of a government professing to be guided by the precepts of Christianity'; refers to the 'murdered Mrs. Surratt'; nicknames P.G.M. Gilbert of Iowa, as 'Captain Bobadil'; and denounces some words of that most estimable brother, John W. Paul of Connecticut, as 'proving

the purity of his descent from the murderers of witches, sinking him beneath the reach of dignified contempt, and ranking him with the Marats, Dantons, and Robespierres of the past, and the Brownlows of the present.' These are but samples of the spirit of a Report, the most unmasonic and objectionable of any which we have been compelled, in the discharge of a duty, to peruse."

The great difficulty lies in the fact that the preparation of these Reports is too often intrusted to young and aspiring brethren, who, however well qualified in other respects, have neither the experience nor the acquaintance with the laws and usages of the institution necessary to enable them to give opinions sufficiently reliable to be of any value; but which, indeed, too frequently lead to injurious consequences. Another objection to them is that already referred to by Br. Hough, namely, that they are too often made a medium for the display of the pedantry of their writers, or the gratification of personal prejudices and controversial propensities. But supposing them to be, as many of them are, valuable and wholly unobjectionable productions, their usefulness must be necessarily very limited, inasmuch as they are very rarely, if ever, read before the Grand Lodge, and still more seldom before the Lodges for whose information and benefit they are designed. They are usually too lengthy for any such purpose, and the exceptions are very rare where the proper officers of the Lodges feel interest enough in the subjects of which they treat to give them even a cursory examination. This might not be admitted if pressed home to the parties personally, but it is nevertheless true. Were it otherwise, the benefit arising from them might be some compensation for the labor of writing and the expense of printing such of them as a judicious committee of a Grand Lodge should decide to be unobjectionable in character.

MASONIC PROGRESS.

Masonry is a progressive science, as indeed all the arts and institutions of a civilized people *must* be progressive, in order to maintain their vitality; but the growth should be a natural development from the germ, implying advance, but never change. This is the nice discrimination which we must observe, if we would keep the institution healthy. It *must* grow, if we would maintain the interest of the brethren in it, but it must grow according to the law of its first principles, without change or departure from these, and grow in sympathy with the natural growth of society, in all the arts of civilization, keeping pace with the progress of literature, the arts, and sciences.

THE GRAND CHAPTER OF OHIO

Held its Annual Communication at Dayton, in October last. The session was opened by an Address by the Grand High Priest, which was chiefly of a local business character. He congratulates the Companions upon the prosperous condition of the Order in the jurisdiction. We notice nothing in the Proceedings of special interest. The Report on Correspondence is a lengthy document, and furnishes a very good synopsis of the doings of those Grand Chapters whose Proceedings have fallen under the notice of the writer. On the subject of the Restoration by the Grand Chapter of Companions expelled by a subordinate Chapter to their original status as members, the Report has the following: —

> Membership in Masonry is two-fold: the one embracing the duties and privileges of a particular Lodge or Chapter, and the other the general rights and privileges of the institution. The former is under the especial control of the Lodge or Chapter, and not to be interfered with by the Grand Body; the latter is under the control of the Grand Body, and of the subordinate merely as its representative. If a Grand Body should attempt to restore to membership in a particular Lodge or Chapter, it would be an invasion of one of the bulwarks of the institution, and an abrogation of the *secret ballot*, destroying every principle of *harmony*, in which lies our *strength*. It is a universally acknowledged principle, that a Companion may not even *visit a Chapter* of which he is not a member, unless by the unanimous consent of every member present; and how much less might he become a member thereof without that unanimous consent?

ARMY LODGES.

The Grand High Priest of Michigan having decided that a Companion made in an Army Lodge and Chapter was irregularly made, the Ohio committee say: —

> He decided that he was made in an irregular body of Masons, and that he was therefore a clandestine Mason, and could not be recognized as a Companion in that jurisdiction until he was healed. Although he cites various authorities in other jurisdictions, we think the decision is incorrect. The Military Lodge and Chapter in which he was made received their Dispensations from the Grand Lodge and Grand Chapter of Illinois, and were consequently *legally constituted*. If they transcended the powers granted to them by their Dispensations in making Masons of those not properly under the jurisdiction of those Grand Bodies, then they did wrong, and were amenable to the Grand Bodies that created them; but we see no propriety of holding the innocent candidates as clandestine because of the wrong of those that made them. Let the responsibility rest where it properly belongs, and hold the Lodges and Chapters that

committed the error to a strict account. The person was made in *regularly constituted* Lodges and Chapters.

He quotes from the Address of Grand Master Moore of that State, who made a similar decision in a parallel case. In this decision the Grand Master says: "No Grand Lodge or Grand Master can masonically grant a Dispensation to form a Lodge and make Masons within the jurisdiction of another Grand Lodge." *This is strictly true.* And, if we understand the nature of the powers granted to military Lodges and Chapters under their Dispensations, it was merely to confer the degrees upon those who belonged to the regiment in which the Lodge or Chapter was located, who *belonged to the jurisdiction of the Grand Lodge which issued the Dispensation.* Will any one claim that because a regiment should be stationed in Mississippi, that its members were under the jurisdiction of that Grand Lodge.

The *regularity* of regimental Lodges was never disputed until the past few years. They have existed under the authority of the Grand Lodge of England for a great length of time, and are still recognized by it; and, in this country, we are aware that they existed during the Revolution, and accomplished much good. If, in the instances cited, the jurisdictions of any sister Grand Body was infringed, complaint should be made to the Grand Lodge or Chapter which has permitted the wrong, and if redress is refused, it would be proper to take such measures as would prevent a recurrence of it. We think, however, that the whole system of military Lodges and Chapters, as organized in the recent rebellion, was unnecessary, and accomplished no good purpose. The Grand Chapter sustained the decision of the Grand High Priest.

On the subject of expulsion for non-payment of dues, the Report has the following: —

> "The expelled are probably those who have failed to pay their dues — a treatment of the case which has thus far failed to restore the patient to health. We deem the practice of expelling for non-payment of dues decidedly wrong — an innovation upon ancient landmarks — a violation of the spirit of Masonry — in short, a modern commercial excrescence which has grown upon its surface. In our opinion, 'suspension' is the only general treatment for non-payment of dues — 'expulsion' should come only of *clearly defined unmasonic conduct.*
>
> "The assessment and collection of dues is a matter of Lodge or Chapter economy, with which the institution has no concern whatever, and it was entirely unknown in masonry until within the last few years — indeed, at the present day it is not practised in some jurisdictions — California, for instance; in fact, it is a 'modern commercial excrescence.' If a member of a Lodge or Chapter whose by-laws assess the payment of certain dues periodically should fail to pay the same, though able to do so, it would be right that he should be punished; and we grant that suspension from all the rights and privileges of such Lodge or Chapter, for the time, would not be too severe. But to destroy *masonic life* — to expell him from *all his rights and privileges as a Mason* for failing to pay his dues to his particular Lodge or Chapter — is a doctrine to which we never could subscribe."

M.W. BR. GARDNER'S ADDRESS.

We had intended, the present month, to lay before our readers, entire, the excellent Address delivered by M.W. Br. William S. Gardner, before the Grand Lodge of this Commonwealth, at his inauguration as Grand Master, on the 29th of December last, but its length and the crowded state of our pages do not allow us the pleasure of doing so. We however give below such extracts as we can conveniently spare the room for, and as are calculated to be most acceptable to the general reader.

MASONRY IN MASSACHUSETTS — PAST AND PRESENT.

On the 28th of December, 1829, the Grand Master, in his Inaugural Address to the Grand Lodge at the time of his installation, said: —

> "No Masonic Body, perhaps, lies under greater responsibilities than this Grand Lodge.
>
> "It is the first established in America, and by its authority Freemasonry was first promulgated in our land. This Body, if I mistake not, has ever sustained a high character for dignity and respectability.
>
> "When I consider the distinguished men who have occupied this chair, and the great importance which has ever been attached to this office, I tremble lest I should put forth, as it were, a sacrilegious hand and touch the ark. I am inclined to shrink from responsibilities which are so disproportionate to my powers. When I think, too, that our institution is attacked by foes without and foes within, how does it heighten the interest and the fearfulness of the undertaking. But, my brethren, I have not in this respect taken a leap in the dark. I know the nature and character of the institution whose defence I now re-espouse, and I am ready to stand by its interests and to protect them with all my feeble powers."

Such were the encouraging and manly words of one of our Grand Masters, at a time when it required courage and independence to represent the Fraternity in Massachusetts, and to stand forth in vindication of its professions and principles. Today, after nearly forty years of storm and sunshine, of adversity succeeded by a wonderful prosperity, I repeat his words, feeling similar doubt, weighed down by like responsibilities, but looking forward to the same deliverance which his prophetic eye then clearly saw in the future.

The fact that Masonry was first established upon this continent in Massachusetts, and that this Grand Lodge can trace its history back to 1733, when, as a Province of the Grand Lodge of England, it was organized in this city, probably impressed itself upon our distinguished brother.

This is the Mother Grand Lodge upon this side of the waters, and therefore "it lies under greater responsibilities than any other Masonic Body." East and west, north and south has its influence extended. From its own bosom have gone forth brethren distinguished in all the walks of life, to plant in other States and in other lands the institution which here was so much respected. Masonry has been carefully cultivated in this State, and this Grand Lodge has always sustained the high character for dignity and respectability to which, in 1829, it was considered necessary to allude. Those who have been chosen to direct its affairs have been gentlemen of high character and influence, and have reflected back upon the Fraternity that lustre which they have derived from it.

To preserve this dignified position, and transmit to our successors the Grand Lodge unimpaired in influence, untarnished in reputation, undegraded in dignity, becomes now our duty and our care.

At the time referred to, a violent political tempest was raging against the institution, encouraged by many influential men, and such was its fury, that the professed Mason adhered to his obligations and his Lodge at the expense of his social position, and oftentimes of excommunication from his religious society. In our day we have no such ordeal to pass through. We practise our rites undisturbed, and enjoy to the fullest extent the popular favor. Men of all classes and conditions, in great numbers, flock to our temples and gather about our altars. If, brethren, numbers constitute the successful state of Masonry, then are we indeed fortunate. The number of Lodges and of members was never before so large as at the present time, and the outward signs of prosperity were never more encouraging.

GRAND LODGE NOT EXCLUSIVE.

The impression exists that the Grand Lodge is exclusive, and that the Fraternity at large has no interest in it. Nothing could be more erroneous. Grand Lodges are comparatively of modern origin. The brethren formerly met in general convention to elect Grand Masters and transact general business for the good of the Craft. Such was the practice in England. In time these conventions became unwieldy, and the necessity arose of forming Grand Lodges upon the representative principle, by which the administration of masonic affairs could be conducted with greater regularity and less confusion. The inherent power of a Mason is none the less now than in the days of the "General Assembly." In our Grand Lodge the Masters and Wardens of the respective Lodges are members. Through them every member of a

subordinate Lodge is represented, and the power of the brethren is so far preserved that now, as in ancient times, they have the constitutional right to instruct their Masters and Wardens how to vote and act in Grand Lodge. There is no exclusive power in the Grand Lodge for all time, although in the exercise of its authority the Craft has invested it with authority over all the brethren in the jurisdiction, and to its decrees and edicts unlimited obedience must be paid. "Every warranted Lodge is a constituent part of the Grand Lodge, in which assembly all the powers of the Fraternity reside," say our own Constitutions. The brethren throughout the jurisdiction elect the Masters and Wardens, who control the destinies of the Grand Lodge, and the brethren of the separate Lodges can direct the action of their representatives. Thus the decrees, edicts, regulations, and Constitutions of the Grand Lodge can be changed and modified whenever the Craft consider it wise and judicious so to do.

The power of the Grand Master is unquestionably great, inasmuch as no appeal lies from his decision. But his election occurs annually, in which two-thirds of the votes must concur, and the opportunity to remove an arbitrary and unreasonable officer speedily occurs.

To make more easy the representation in Grand Lodge, it has been determined that the three votes of each Lodge can be cast, although but one representative is present. In addition to this it is provided that a Lodge can elect a proxy to act for it when the Master and Wardens shall not either of them be present.

It is apparent that every facility is given to the Fraternity to control the Grand Lodge, and that the rights of every Mason in the jurisdiction are recognized and preserved. As in the General Assembly, he has every privilege save that of a direct vote and voice in Grand Lodge, and these are indirectly preserved to him through the representatives whom he selects, and whose course of conduct he can point out and direct.

The votes in Grand Lodge are classified thus: —

Permanent members	50
Officers	42
Masters and Wardens, about	525

POWER OF GRAND MASTER.

I desire above all things to preserve that "dignity and respectability" which have characterized this Grand Lodge in all its past history, and I desire to retain in the office of Grand Master all those powers that belong to it. In the recess of the Grand Lodge, the Grand Masundoubtedly has much authority, and the Constitutions and ancient laws recognize it fully. But when the Grand Lodge is in session, he is the presiding officer of a dignified and respectable assembly of Masons and gentlemen, many of whom are as well, if not better, qualified to perform the duties of Grand Master than he is himself. In the Grand Lodge resides all the power of the Grand Master. It makes him presiding officer thereof, and invests him with the authority which he exercises. He is the high servant of the Craft at large They have placed such confidence in the wisdom of their choice, that they deny the right of appeal from his decision. And yet, brethren, I should deliberate long before ruling that the opinion of the Grand Lodge was not more worthy of consideration than my own. The denial of the right of appeal was unquestionably made for wise purposes, and this great power was placed in the Grand Master for reasons which are obvious to every Mason; but it is a power which is to be exercised rarely, never capriciously, with great caution, and only when the interests of the institution absolutely demand it.

The Grand Master is not "Masonry." He is the servant of all, appointed to a high and dignified position, to enforce the rules and regulations, both ancient and modern, made by the Craft for the government of the Craft.

The Grand Lodge is the Supreme Court of Appeal in all masonic cases, and may be addressed by appeal, petition, or memorial. Inasmuch as it is the governing power in Masonry, the high court of last resort, every facility should be afforded to the members of the Craft, and to its subordinates, to lay their grievances and complaints before it in accordance with the Constitutions, and to give them patient hearing. Between it and them there should ever exist the fullest confidence. The weight and authority of the one should never oppress the others, and they on their part should ever sustain it in its government. Although its government is despotic, the Grand Lodge should never become the despot. While wilful and persistent disobedience of the edicts, decrees, and laws of the Grand Lodge should be speedily and certainly punished, I would have its authority so light that the Lodges and brethren should scarcely recognize its existence. Whether considered as parental or fraternal, let its government be mild, easy, persuasive.

CONCLUSION.

It is proper and becoming for us, upon this anniversary, to implore the Divine blessing upon the labors which we have now undertaken, and to pray that this Grand Lodge, protected thus far through the

many vicissitudes it has passed, may find the same protecting care throughout the year before us. Let us gratefully remember the manifold blessings and comforts with which a kind Providence has surrounded us, both as an institution and as brethren. Let us return our sincere thanksgiving to Almighty God for all his mercies towards us. His right hand has led us in safety thus far on our journey through life.

Brethren, may the same heavenly care be over you the coming year. May you return in safety to your homes from your labors here, encouraged to renewed exertions in behalf of Masonry and of our own Grand Lodge.

THE RULE OF MASONRY IN FRANCE.

We translate the following from "La constitution et des statuts generaux de l'ordre," of the Grand Orient of France, as indicative of the unity of the fundamental laws which govern Freemasonry everywhere, and render it a universal and homogeneous society:—

Freemasonry is an institution essentially philanthropic, philosophical, and progressive, and has for its object the investigation of truth, the cultivation of universal morality, the sciences, and the arts, and the exercise of benevolence.

It has for its principles, the existence of God, the immortality of the soul, and the obligations of humanity.

It regards the liberty of conscience as the natural right of every man, and excludes no person for his religious belief.

It has for its motto, Liberty, Equality, Fraternity.

In the elevated sphere where it is placed, Freemasonry respects the religious faith and the political opinions of all its members, but it expressly interdicts in its Lodges all discussion of religious or political matters which shall have for their object controvery upon different religions, or criticism upon the acts of the civil authorities, or the diverse forms of government.

It enjoins upon all its adepts that one of their first duties, as masons and citizens, is to respect the laws of the country in which they live.

Freemasonry considers the obligation to work as one of the imperious laws of humanity: it therefore enjoins this obligation upon all its members, according to its ability, and proscribes voluntary idleness.

It aims to extend to all the members of the human family the fraternal bonds which unite Freemasons everywhere. The propagation of

Masonry by word, writing, and good example is therefore recommended.

It is enjoined upon every Mason, under all circumstances, to aid, enlighten, and protect his brother, and to defend him against all injustice.

No one can be admitted to participate in the work of Masonry, who cannot prove his rank as a Mason.

None can be made a Freemason and enjoy its rights except —

First, He is 21 years of age.

Second, That he is of irreproachable reputation and morals.

Third, That he has a profession, independent and honorable, and sufficient for his support.

Fourth, That he is sufficiently educated to enable him to comprehend and appreciate masonic truths.

Fifth, That he has resided at least six months in the department where the Lodge is situated to which he applies for admission.

Exceptions are made in favor of persons living in a department or province where there is no Lodge.

The conditions of age are dispensed with in the case of the sons of masons, who may be initiated at eighteen years, with the consent of their father, mother, or tutor, but cannot be admitted to the second and third degrees until they are 21 years of age.

The conditions of residence are dispensed with in favor of soldiers, sailors, and persons who by their profession are constrained to frequent changes of residence.

In the bosom of Masonic Lodges, all Masons are placed upon the level of the most perfect equality. There does not exist between them any other distinction than that of official rank.

The title of Freemason, as well as the rights and prerogatives attached to it, are forfeited —

First, — By a dishonorable action.

Second, By dishonorable conduct and a discreditable social position.

Third, By a violation of engagements entered into at initiation.

But none can be deprived of his rights as a Mason, but by virtue of a judgment rendered according to the forms prescribed by the Constitutions and general statutes.

GRAND CHAPTER OF MISSOURI.

THIS Grand Chapter held its Annual Communication for 1868 at Saint Louis on the 7th of October last, M.E. Comp. Martin Collins, G.H.P., in the chair, with a full attendance of officers, and a large representation of subordinate Chapters. The Grand High Priest opened the session in an excellent and carefully written address, from which we give the following brief extracts : —

> "Many of you, my companions, have been, during the past year, laboring — lonely, and perhaps discouraged — in the waste places of our State, among the ruins of a former edifice of well-remembered beauty. Others may have been, as it were, 'carried away captive'; your oppressors requiring of you a song, and you tempted to reply : 'How shall we sing the Lord's song in a strange land?' But hope has still been the angel guest of your hearts, and you have not forgotten Jerusalem, the city of the Great King. You have triumphed over captivity, performed the long journey through scenes of blight and desolation, and are here to-day, having won the earthly reward of the faithful, to behold the desert blossoming as the rose. Let us ever bear in mind, for our consolation in distress, that the glowing face of the sun smiles behind the darkest cloud, and that true life is only reached through the gates of darkness and death."

CONDITION OF THE ORDER IN THE STATE.

> "So far as my personal knowledge extends, the condition of Capitular Masonry in this State is highly satisfactory. The various Chapters throughout our jurisdiction have been in the enjoyment of uninterrupted peace and prosperity since the last Annual Convocation of the Grand Chapter. They have done, generally, a fair amount of work, and done it well. Their councils have been characterized by unanimity; and they bring into this Grand Chapter the joyful experiences and beneficent results of harmonious companionship. In this I recognize great cause for mutual congratulation in the present, and good grounds for the hope of like prosperity in the future. We must be true to ourselves individually, if we would preserve the integrity of the Order at large. We may be called upon at times to sacrifice some of our personal predilections for the general good. This, when occasion requires, should be done heartily and manfully. But we should never sacrifice a principle for expediency, or honor for anything the world can give us. A mere whim may be accommodated for the sake of harmony; but what can compensate for the loss of love for the Order and self-respect which are sure to result from the surrender of a principle which conscience and experience unite in declaring to be right? If we remain true to ourselves in this respect, it is certain that we cannot be false

to the great brotherhood of which each one of us forms an integral part. Let every true Royal Arch Mason feel the honor of the Craft to be in his individual keeping, and the integrity of our fellowship will be assured forever."

FRIVOLITY DURING THE WORK.

"The ceremonies of the Royal Arch Degrees are exceedingly beautiful and impressive when properly conducted, but they have often been made ridiculous by Companions who seem to imagine that unmeaning frivolity is necessarily a part of the Work, and they govern themselves accordingly. Let such never forget that they claim to be sensible, dignified men, engaged in solemn rites, intended to convey the most serious lessons of instruction. There is nothing in the whole range of masonic degrees to shock the sense of propriety of the most punctilious and sensitive gentleman. If anything foreign to the grand design of the Order be permitted, the inevitable tendency is to prevent good men from seeking 'more light,' or having sought and not found it, they naturally hold themselves aloof from any further participation in our councils. Such a result, of course, defeats the objects of our Order, and should be guarded against by all zealous and faithful companions."

The Grand High Priest calls the attention of the Grand Chapter to a variety of subjects of a practical nature, which he discusses with great intelligence and submits for their consideration. The address is creditable to the writer and the Body before which it was delivered.

We notice nothing of particular interest in the Proceedings, except the decision "that Lodge membership has nothing to do with Chapter jurisdiction."

The Report of the Committee on Foreign Correspondence is by Companion Gouley, and is a well-condensed abstract of the work of the Grand Chapters, whose Proceedings have been forwarded to him. He is a little puzzled by the action of the Grand Chapter of Arkansas in receiving the petition, balloting for, and conferring the several degrees on a candidate, without the intervention of a subordinate Chapter; but such things have been done before, both in Grand Lodges and in Grand Chapters. It is, however, a species of "making Masons at sight" that does not commend itself to our judgment, whatever its legal bearings may be.

Companion Oren Root, jr., Columbia, was elected G.H.P., and Comp. George F. Gouley, St. Louis, Grand Secretary.

FREEMASONRY asserts, in language not to be misunderstood, the natural equality of mankind. It declares that all brethren are upon a level, and it throws open its hospitable doors to all men, of all nations. It admits of no rank, except the priority of merit, and its only aristocracy is the nobility of virtue.

A LEAF FROM THE OLDEN TIME.

WE recently met with the following humorous article in the "Columbian Magazine," published at Philadelphia in 1788, and transfer it to our pages, in the expectation that if it does not throw any very perceptible *light* upon the *dark* subject of which it treats, it may afford our readers some amusement. At any rate, as, like a two-edged sword, it cuts both ways, we presume neither *black* nor *white* will be disposed to take offence at it. If our temperance friends should be inclined to draw any unfavorable inferences from the practices so eloquently described by the sable orator, as common in the Lodges in his day, we shall take leave to remind them that "funeral baked meats" and "ordination dinners," with the concomitants of modern feasts, were also then in fashion. *Mutatis mutandis* is as true now as it ever was.

THE AFRICAN LODGE.

ADVERTISEMENT. — Some readers, perhaps, may need to be informed that, in a certain metropolis, on this continent, there is a fraternity of *negroes*, who are formed into a Lodge. They celebrate festivals, walk in processions, and wear aprons; but, it is said, are not readily acknowledged as Masons by their *white* brethren. Their rights and claims are vindicated in this oration, which was spoken in the *Mandingo* language, at a late meeting of their Lodge, by a very learned brother, and is now translated into English doggerel by a gentleman, formerly concerned in the African commerce, who is well versed in that ancient, musical, and sonorous language, but is afraid that he has not been able to express all its beauties in our modern, mixed, and imperfect dialect.

SCENE. — A long room, with a table in the midst, elevated on six voluted columns. The Grand Master, adorned with the jewels of his order, at the upper end under an arch, painted with all the colors of the rainbow. The Wardens on each side with ivory wands. Before the Grand Master on the table, a model of an Egyptian pyramid in ivory. On one side of the arch, a representation of the antediluvian city built by Cain, and on the other, of Noah's Ark in basso-relievo. At the lower end of the table a model of the ruined tower of Babel, in porcelain. The fraternity ranged on each side of the table according to their respective degrees. Trowels, levels, plumb-lines, bottles, bowls, and other necessary implements of the craft. The orator mounted on a pedestal at the lower end of the table. The Grand Master strikes with his mallet on the trestle-board, and the orator begins: —

MY sable friends, and brethren dear,
To my instruction lend your ear,
While from the purest source I trace
The ancient story of our race;
And show by strong and cogent reasons,
Our claim to be accepted Masons.
I know the vulgar herd of whites
Deny our ancient sacred rights,
And proudly to themselves confine
The honors of the rule and line.
But I intend, before I've done,
To make it clear as noon-day sun,

That ours, tho' bitterly be-curst,
Is justly reckon'd *Lodge the first.*

IMPRIMIS, then, I lay it down,
A sacred truth, which all must own,
That he who reckons farthest back,
(In case he does not miss the track)
Has the most righteous claim to be
The foremost in antiquity.
This is my major proposition;
Then comes the minor in transition,
And thus —— by universal fame
We blacks are called "*the seed of Cain.*"
Because on him a mark was set,
As black as ebony or jet.
A mark indelible no doubt,
For water could not wash it out.
Now it is clear from text of Moses,
(Which every brotherhood supposes
The best of books)that this said Cain
Built the FIRST city — Ergo, then
This ground we safely rest the case on,
That brother Cain was the first Mason.

To invalidate our plea from hence,
I know they make a shrewd pretence,
That Adam knew the art and taught it;
But Moses nothing says about it.
Adam, indeed, was somewhat knowing
And fairly catched the art of sewing;
A tailor then he might be reckoned;
But not a Mason first nor second,
And the first Lodge, however odd,
Was held within the land of Nod,
There all the arts and sciences
Were cultivated with success.
Music was taught by brother Jubal
And smithery by brother Tubal,
And in a word to end the story,
Nod was of arts the laboratory.

Thus far we've safely got I think,
So brothers hand about the drink.
Here's to the memory of old Cain!
Hem, ha. — I'll now set off again.

Brethren 'tis best whene'er we can
Our argument to fairly scan;
And where 'tis short to give it length'ning,
Or where 'tis weak to give it strength'ning;
Thus, hay-cock like, we trim it round,
And make it fairly stand its ground.

There is, I know, a grand objection
Against this stating of the question.
Because this self-same Moses says,
It rained for forty nights and days,
Till ev'ry living thing was drowned
Both in the air and on the ground;
Save those which Noah did embark
On board the good ship called, THE ARK.
Noah did not of Cain proceed,
But sprang from Seth's more favour'd breed;
And none but Noah's sons and daughters
Escap'd this worst of all disasters.
Therefore they hastily conclude,
As Cain's seed perished in the flood,
That none but white folks kept the art,
Which Noah did to them impart.

Thus far the objectors; but I trow,
Their vain presumption we'll o'erthrow.
For not to have recourse to names,
Of Abbe Raynal or Lord Kaimes,
Or others, who have boldly said
Men did not all come from one head;
But other pairs were made beside
Our father Adam and his bride;
Or other folks were saved as well
As Noah in his wooden cell;
Setting aside these loose conjectures,
As quite unworthy such grave lectures;
I plump deny there's any force
In the argument, to say no worse.
For who the deuce has e'er pretended
That Masons, as such, are descended
In ordinary course of nature,
Like pumpkin, melon, or potatoe?
What author ever has related
That mason blood is propagated?
If not, —— then surely we may say,
Tho' Cain's seed all were washed away,
A sooty Lodge might still be found
On Noah's as on Adam's ground.
And who can this belief refuse,
That HAM stood up in Cain's old shoes?
Was cursed Cain of blacks the first?
And was not Ham as sorely curst?
"Servant of servants," was his doom,
And turned adrift from house and home,
He strait to Afric bent his way,
And pitch'd his tent 'mong beasts of prey;
The plains of Nile he first subdu'd,
And reigned supreme o'er all his brood.
There Masons art revived as soon,
Or sooner than at Babylon.
There cities, pyramids, and towers
Surpassing all the fabled bowers
Of Adam's ancient paradise,
Or works of famed Semiramis,
Have stood the shocks of hoary time,
To the honor of their bricks and lime.

Come, brothers, toss about the pot;
The weather's surely very hot;
Besides there's something in this ale
That wonderfully helps my tale.
And, in my sober way of thinking,
Masons ne'er work the less for drinking.
Here's to old HAM, our second founder,
There never was a Mason sounder
In mind and limb. — But to proceed
In tracing our masonic creed.

Our pert odjectors make a plea,
That Masons must be always *free;*
No *slaves,* said they, are e'er allowed
To rank among the apron'd crow'd;
Therefore the sooty sons of Ham
Are ever barr'd the hallowed name.

But, gentlemen, you're all mistaken,
As certainly as eggs are bacon.
For we can prove it firm and true,
That slaves have wrought as well as you.
Here I again call Moses' aid,
Who in his Pentateuch has said,
That Jacob's seed in Egypt's land,
When under Pharao's galling hand,
To slav'ry doomed and hard oppressed,
With bitter bondage, void of rest,
Did work in brick, and lime, and mortar,
Fetched their own straw, and brick, and water,
And built up cities known in story,
Renowned for treasures and for glory.

From this account we clearly see
Men may be Masons, tho' not free;
And masonry will never thrive
Unless its tools be "op'rative,"
For prithee tell me why the deuce
Should instruments be out of use?
Or why should Masons selves lie still,
And to the Lodge confine their skill?
Nor ever benefit their neighbors,
By all their boasted arts and labors?
Why should those speculative drones
Claim the sole rights of Hiram's sons,
Who never move a tool to work,
Unless, perhaps, their knife and fork?
I understand not such pretences,
The men are surely void of senses:
Workmen there must be, or I'm certain,
The trade cannot be worth a farthing.

Come, brothers, pass about the can,
For work and drink go hand in hand.
It ought to be a rule I think,
"He that w'ont work shall never drink."
I'll move to have this resolution
An article in our constitution.
Here's to the right old standard hive
Of busy Masons "operative."

But to the argument from the cup,
'Tis time that I should sum it up.

You've heard this noble art began
As far back as the days of Cain.
In the *black* Lodge of ancient Nod
Was taught the science of the Hod.
And in the post-diluvian time
This art, so "beauteous and sublime,"
Revived in the *black* Lodge of Ham;
Where students from all quarters came,
To hear the scientific lecture,
And learn the trade of architecture.
Besides it must not be forgot
That, free or slave, it matters not;
For Mason's labour has been wrought
By those who buy and those who're bought;

We then conclude for weighty reasons
That Slaves may be Accepted Masons.

But *we* have need of no such plea,
Thanks to our country WE ALL FREE.
Slav'ry that curse, that false pretence
By government is banished hence.
No slaves in durance here are bound
Save those on Castle William's ground;
But "free and equal" are the terms
By which we hold our lives and farms.
White, brown, and black, and every shade
Have equal "rights" to them conveyed.

Besides, we see our rightful claim
Acknowledged by great Effingham,
That noble patriot who disdained
To have his well-earned laurels stained,
By fighting with his brother freemen,
Columbia's hardy sons and yeomen.
With noble fortitude of mind
When George commanded, he resigned;
Nor to America would go,
To gather fame with Gage and Howe;
Nor to the world show British follies,
Like John Burgoyne and Charles Cornwallis.
From him our Charter we derive,
Masons of Afric, operative.
The point being handled thus at large,
I'll close it briefly with a charge.

We all agree the moral part
Of this sublime, masonic art,
Is to be faithful, just, and kind,
And serve with freedom all mankind.
Let ev'ry one then live by reason,
And from the halter keep his weazon.
Let ev'ry man his living get,
By his own art, and toil, and sweat.
Seek not to over reach his neighbor,
Nor reap the fruits of others' labour.
Keep within *compass*, act the *square*,
And *rule* your lines out full and fair.
Remember for what end you're made,
And never get above your trade.
Be not the drone, nor act the sloven;
But lay a hearth, or mend an oven;
Do small jobs well — and then you'll rise,
In art and knowledge grow more wise;
And thus in time you'll build a tower,
Which storm or earthquake can't devour;
Which shall not, like proud Babel, fall,
But pyramid-like firm and tall,
Shall lift its head above the spheres,
And stand its ground to endless years.
[Plaudit.]

GRAND MASTER.

Brethren, our worthy friend has ended,
The noble talk that he intended.
Now let us pass the liquor round,
And wash the learned lecture down;
For every true masonic soul,
Dilutes his knowledge in the bowl.

Song, by the whole brotherhood.

Let Apollo here preside,
Jolly Bacchus by his side;
Sermons, charges, and orations,
Preface all our compotations.
Let's be merry while we're wise,
Banish dulness from our eyes,
Fill your hearts with knowledge fine,
And our skins with rosy wine;
Thus we learn the mystic art,
Grace the head and warm the heart.

Masonry is not, as too many have supposed, a mere cabinet of curious and unimportant mysteries, an abstract dramatic exhibition of the mystic and marvelous. All its facts, doctrines and duties point to improvement of public life and reward hereafter, and they publish in lines of light, and with heavenly heart-moving urgency, that to alleviate human distress is to give the highest pleasure to God.

OBJECTING TO AND BALLOTING FOR CANDIDATES.

M.E. Companion John L Lewis, P.H.P. of the General Grand Chapter, submitted a report from the Committee on Jurisprudence in the Grand Chapter of New York, in which the following case is stated:

1. Had a companion a right to protest to the High Priest against the conferring the Chapter degrees upon a brother, and was such protest of any force?

2. Is it masonic for such presiding officer to accept a petition after such protest?

Assuming the facts to be as stated in the memorial of the objecting Companion, we cannot conceive that it is a case calling for the exercise of disciplinary intervention, except, perhaps, a reprimand for breach of faith, had such taken place. It does not appear that any grounds for the objection were stated. We do not believe that a High Priest, or any other, is bound to be the passive instrument of a rejection, without cause assigned, in a Chapter; he holds the same masonic relation to both, differing only in degree. If a Companion desires to make his objections available, it is his duty to state the reasons, and then his Companions, if such objections are well founded, would be as prompt in excluding an unworthy candidate, as the objector; he cannot ask them to be his aiders and abettors in an act of malice or caprice. If he wishes to exercise his rights without disclosing any reasons, he must give his personal attendance.

The same Companion also submitted the following Report on

BALLOTING FOR CANDIDATES.

The Committee on Jurisprudence, to which was referred the subjoined statement and question —

"A Chapter receives the report of a committee on several petitions for advancement; the presiding officer states that the ballot on these petitions will be taken collectively, but, if a black ballot appears, a ballot will be taken severally. Upon the ballot being taken, no black ballot appears, and the petitions are declared accepted.

"Is such acceptance of petitions regular? or would an objection to the advancement of candidates so accepted, made after the ballot, be a bar to such advancement, if it was stated that the objection was founded solely upon exception taken to the manner of balloting?"

"Report: That no right is more securely and sacredly guarded than that of the negative ballot. Our laws throw around it all necessary shields and safeguards. But it is, nevertheless, an *arbitrary* right, and no law or rule of construction can be found to extend it beyond its legitimate bounds.

Its object is to guard the Craft against the introduction of the unworthy, and to preserve unity and harmony.

"We cannot conceive that these principles have been invaded in the case before us. The companion gave his consent as fully and emphatically as if it had been a single ballot, and he had either voted favorably or refrained from voting negatively. His objection, *upon the grounds upon which it is placed*, comes too late. We think the High Priest may properly disregard it, and proceed with his work."

This is to us a new and extraordinary case. We had always supposed, and still believe, that the usages of Masonry require that all candidates for its privileges shall be severally received or rejected, on separate and distinct ballots. It is very probable that no harm was done in the case before the committee, but it would not be straining the point too far to suggest that a case might arise where, to secure the admission of a friend of doubtful fitness, a member might be induced to vote in *an omnibus* for a decidedly objectionable candidate. There is at least greater safety in the old rule, and it had better not be disturbed. — *Ed. Mag.*

MASONIC CHARITY.

It has frequently been charged against Freemasonry, by the enemies of the institution, that it had no charity except towards its own members, no feeling of fraternity with any but those who are linked together by the chains with which the Craft are bound to each other. No charge can be more unreasonable, none more false than this. That members of the same family should entertain a certain preference in their good-will towards each other over those without the circle of blood relationship is naturally to be expected; that this feeling of preference should be exhibited among members of churches, literary societies, and scientific institutions, is scarcely less natural, and surprises no one. Yet because of these preferences it is never charged as a fault that they exist, and are shown in operation in all families and in all societies in which men come together, and work towards common ends. But Freemasonry is selected from among all societies for crucifixion on this very ground. The prejudiced and ignorant denounce Freemasonry for an exhibition of that trait, which flows as natural results from the very principle of association, in whatever form it may be realized, whether in the family, church, literary or scientific society. What is recognized as natural and proper in almost every form of human society, is reserved as a special crime to be laid at the door of Freemasonry, an institution which is based upon the recognition of universal brotherhood, and is therefore devoted to the strengthening of the tie of brotherhood among all good men and true who may seek affiliation with it. — *Selected.*

VISITING BRETHREN.

BY BROTHER ROBERT RAMSEY.

In the present article, we propose to call the attention of our readers to the manner in which some Lodges receive visiting brethren, and we think the subject is one that should interest every member of the Fraternity, as we hold that *one of the principal duties of every brother belonging to a Lodge is to welcome cordially those who may visit that Body*. We claim for ourselves a Brotherhood bound together by ties of indissoluble affection, yet how often must every intelligent Mason have noticed, with mingled feelings of pain and surprise, the cold, formal manner in which at times a visiting brother has been welcomed (?) to a Lodge. We are taught that sociality is an important feature in man's character, and that consequently we meet upon the level to enjoy friendly intercourse, to exchange fraternal sentiments, and thus divest our hearts and consciences of all the vices and superfluities of life. Such being the case, with what a hearty welcome should we ever receive a visiting brother! Yet how often is the case almost the reverse! We have seen brothers from a distant State, or neighboring country, wait in the ante-room from *one to two hours*, before any examining committee waited upon them; we have seen them pass the necessary ordeal without a pleasant friendly word; we have seen the formal introduction follow, and we have seen the brother take his seat, and after the work is over and the Lodge closed, we have seen him leave without having exchanged even the bare courtesies of the day with a single officer of the Lodge. This picture is not overdrawn, and hundreds of Masons can relate similar instances of coldness and discourtesy, where all should be cordiality and happiness.

We have often heard Masons mention with regret the manner in which certain Lodges treat visiting brethren, and this is one of the principal reasons why so many of our brethren, when in a strange city, neglect to visit the Lodge, and too often prefer to spend the evening alone, or at some public place of amusement — the fact being, that they are not certain of a fraternal welcome from their masonic brethren in the Lodge-room. Such being the case, and none can deny it, we naturally ask who is to blame? what remedy can be adopted? In answer, we can only say that, to a certain extent, *it is the duty of every member of a Lodge, when a visitor is introduced, to make that visiting brother feel that he is at home; that he is a welcome and honored guest*; but we hold that it is the fault of the W.M. when there is that lack of courtesy and friendship that every visiting brother has a right to expect. He is the presiding officer, the host as it were; and not only the members of the Lodge, but every visitor looks to the East for instruction and guidance, and in this particular the Master should be careful invariably to show respect and courtesy towards all, but especially towards those strangers who for the first time visit his Lodge; by so doing, he sets an example to his officers and members which they will be sure to follow, and thus his Lodge will become popular, and he will find his courtesies and kindness spoken of from distant quarters, and through him Masonry will be still more honored. Let every Mason remember that he is part and parcel of the Masonic Temple, and that his actions reflect upon the character of the Institution for good or evil. How careful, then, should those be who preside in the Oriental Chair!

Now, as this is really a matter of some importance, and certainly of interest to every member of the Fraternity, we would respectfully suggest the following rules for the guidance of the W.M.: 1st. As soon as he (the W.M.) is notified through the ordinary channel that a visitor desires admission for the first time, he should ask the bretheren if any brother present can vouch for A. B. of C. Lodge, &c.; if no one can do so, he should immediately appoint a competent and gentlemanly committee to examine the stranger, and here we would remark that that committee should always endeavor to be as courteous as possible while performing their duties. 2d. As soon as the committee report favorably, the proper officer, or some one appointed by the W.M., should go out, cordially welcome the visitor, and then after the necessarily formal introduction, &c., he should introduce him to several brethren, who should spare no effort to make him feel thoroughly at home. 3d. As soon as the duties of the W.M. will permit, he should himself make a point of offering the right hand of fellowship to the stranger, and by a kindly word prove to him "how good and pleasant it is for brethren to dwell together in love and unity." By observing some such simple rules as these, how much more warmth and geniality would take place between Masons than there does at present! How much freer the intercourse would be! And how much stronger would be the tie of Brotherly Love!

Before closing this article, we would protest against the apparently too common error, that the Work is the all-important point. We would far rather postpone any work than neglect to fraternally welcome those brethren who are strangers amongst us, and who have sought in the Lodge that home which should ever have a vacant chair by the fireside for the visiting brother.

Our beautiful ritual alone is not Masonry; if we think it only necessary to repeat that with parrot-like exactness to candidates, and then neglect to practise its precepts to visiting brethren and others, we are indeed far from being good and true to our principles. We are preaching that which we do not practice, and thus bringing disgrace upon our Ancient Institution. — *Keystone.*

COERCION. — Among the imperative requisites of a candidate for Freemasonry is one that he should come of his own free will and accord. Masons cannot, therefore, be too cautious how they speak before uninitiated persons who have expressed any desire of entering the Order, lest this perfect freedom of their will be infringed. Coercion is entirely out of the question. Mercenary or interested motives should be strenuously discouraged, and no other inducement used than that silent persuasion which arises from a candid exposition of the beauties and moral excellences of our Institution.

GRAND ENCAMPMENT OF OHIO.

THIS Body held its Annual Communication at Dayton, in October, Sir Hermon Ely presiding. The Grand Commander opened the session in an interesting business, address, in which he referred to the organization of the Grand Encampment in the State in 1843, as follows: —

> "There is a pleasure, not unmixed with sadness, in a review of the past as connected with the history of this Grand Body. Looking at the subordinates now under our jurisdiction, and the long list of noble Knights composing their present membership, whose breast does not thrill with pleasure at the advance which has been made during the last twenty-five years; but, when we turn to the list of delegates composing that convention in 1843, we shall find that many, yes, most of those revered and honored Knights, have passed away; their last battle has been fought, and, we will trust, in the case of each, the victory has been won. A few remain to cheer us with their presence, and their cordial, knightly greeting; but advancing years admonish us that "a few rolling suns will close the scene;" they must soon pass away. May they then be in possession of "that password which shall gain them admission into that rest prepared from the foundation of the world," when they shall be received "into the extended arms of the blessed Emanuel, and forever made to participate in his Heavenly Kingdom." As the names of many of these departed Knights will appear in connection with the proceedings of another assemblage, to which I shall call your attention, I refrain from mentioning them, it being my intention, simply to note the fact, that we are now passing one of those points, which stand as way-marks to note our onward passage."

It should be stated, however, that this was not the beginning of Knighthood in Ohio. The first Charter in the State, was granted for the organization of Mount Vernon Encampment at Washington, in 1818, the semi-centenniel anniversary of which, was appropriately celebrated at Columbus on the 19th of March last. A full account of the proceedings had on the occasion, is given in an appendix to the pamphlet before us, and is an interesting contribution to the history of the Order in the State. A succinct historical sketch by Sir William B. Thrall was also read before the Grand Encampment, and is given as a part of its proceedings. It is a valuble and interesting paper. The remainder of the proceedings were chiefly of a local character, except the report of the Committee on Correspondence, which is a well prepared document. Sir Hermon Ely was re-elected Grand Commander for the fifth time. Sir Peter Thatcher Grand Treasurer, and Sir John D. Caldwell of Cincinnati, Grand Recorder.

MASONRY IN BRAZIL.

FROM Ill. Br. ERNEST A. BUHLAW, now on a visit to New York, partly of a masonic character, we were much pleased to learn of the prosperous state of Masonry in the Brazilian Empire. Our brother, who is an officer of Engineers in the army of Brazil, has brought with him many valuble masonic documents, entrusted to his care by the Grand Orient and Supreme Council. From the Tableau of his Supreme Council (designated as that of Brazil, sitting in the Valley of Lavradio, there is another claimant Body not recognized as legitimate), we find that it has under its jurisdiction, forty-six Lodges, working both under the Modern and Scottish Rites, viz., at Rio Janeiro, thirteen Modern, eleven Scottish; Pernambuco, six Scottish; Bahia, four Scottish; Rio Grande de Sul, three Scottish; Maranham, two Scottish; Para, one Modern, one Scottish; St. Paul's, two Scottish; Ceara, one Scottish; Alagoas, one Scottish; Goyaz, one Scottish. All these are in a thriving condition.

As an evidence of the amount expended by our Brazilian brethren in relief of Emigrants from the Southern States, after the close of the civil war in this country, who could not find employment and had not the means to return home, $18,000 were voted.

The religion of the country is Roman Catholic, but the clergy are liberal and tolerant, so much so, that the Bishop of St. Paulo is an active Royal Arch Mason, and several of the inferior clergy are working Masons. — *Keystone.*

OUR DUTIES.

BY BR. R. R. REESE.

WHILE we honor the names of our departed fathers, and lightly tread upon their graves, let us not forget that we will be remembered for our good or evil deeds, when our children's children occupy our places here. We must be careful, then, how we shall conduct ourselves, and whom we shall select to fill our places. We must avoid the evil and the dissolute, and place the mantle of authority on our best and safest men. Stand forever aloof from all jarring contests around you. Remember that we occupy a platform so far above the world's cold conflicts, that all the flags and banners of the earth commingle in one common hue. Companions! as citizens, discharge your duties to your country; do it faithfully — do it manfully and bravely; for no true Mason is a coward. No craven heart should ever enter here. He who is false to family, to kindred, or to friends, would be as false to all fraternal ties. Trust not such, nor even let him cross your threshold. In all your varied relations of life, political, religious, social, domestic, or fraternal, act freely, openly, manfully, and independently. But beware of the insidious danger of one of these relations commingling with another. Think not that every man must be dishonest, whose faith, whose thoughts and feelings differ from your own. If all men thought alike on every subject, no emulation would exist, and men would sink down to the level of the common brute. However much, in all the walks of life, you may revere a home or kindred, friends or country, principles or faith — and cursed be he who feels not all this reverence — yet as Masons, in that separate association, you know no land, no kindred, no country; you know no ties but those which bind you to each other, and cement the world-wide brotherhood in one community. It was beautifully said by the poet Wordsworth: —

> " Dust as we are, the immortal spirit grows
> Like harmony in music; there is a dark,
> Inscrutable workmanship that reconciles
> Discordant elements, and makes them cling together
> In one society."

Bound together by this tie, we freely grasp the hand of our country's foe, though fresh from the ensanguined field — of Christian, of Jew, of him who falls beneath the wheels of ignorance — a martyr to his faith, — we ask not whence he came, or what his kindred or his faith; enough to know that he was formed by God Almighty's hand, and meets us with the grip of brotherhood. 'Tis this, and this alone, that has sustained our Order through tumultuous ages.

GRAND COUNCIL OF MASSACHUSETTS.

THE Grand Council of Royal and Select Masters of Massachusetts held its Annual Convocation in this city, in December last, M.P. Charles E. Powers presiding. There was a full attendance of the officers and a full representation of the subordinate Councils. The annual address of the Grand Master was a well written business paper, and furnishes in a clear and concise manner an abstract of his official acts during the past year, and of the present condition of the Councils under the jurisdiction. We learn from it that he has granted Dispensations for two new Councils, one at Fall River and the other at Lawrence, and that he has also constituted Councils at Haverhill and Melrose. He speaks of his official visits to the several Councils in complimentary terms, and says that he has everywhere been received with the honor and respect due to his office.

We find among the Proceedings, a very excellent Report on Foreign Correspondence from the pen of Companion E. B. Moore, embracing an interesting sketch of the proceedings of seventeen Grand Councils of as many States in the Union. There are one or two points in it, of general interest, to which we may hereafter refer, not having room to do so the present month.

GRAND LODGE OF NOVA SCOTIA.

The Committee of Correspondence at the Grand Lodge of South Carolina, in reviewing the Report of a committee of the Grand Lodge of Connecticut to which the question of recognizing the new Grand Lodge of Nova Scotia was referred, has the following: —

The Committee report *against* the recognition of the *so-called* Grand Lodge of Nova Scotia; adopting the language of other reports, they say: —

"Your Committee fully agree with the Grand Master of Massachusetts, that we are 'not called upon to inquire into the causes' which have led to the establishment of a Grand Lodge in Nova Scotia, in defiance of the authority, and in jusisdiction both of the Grand Lodge of Scotland and the Provincial Grand Lodge of Nova Scotia. It is enough for us, that the new organization is the offspring of 'secession and revolution;' that it has been established without the consent, and without the apparent purpose of subjecting the authority of a regular Masonic Body having jurisdiction over its members; that it is, in fact, the creation of a rival Grand Lodge, within an already occupied territorial jurisdiction; and that such action is in contravention of the long established and universally acknowledged masonic principle, that no more than one governing authority can be recognized as occupying the same territory. Whenever the Parent Grand Lodge of Scotland, and the Provincial Grand Lodge of Nova Scotia, shall have acknowledged and consented to the new organization, it may be well for sister Grand Lodges to extend to it he right hand of fellowship. We would not advise our own Grand Lodge to anticipate that time."

(Says the S. C. Committee,) this I hold to be good law, correct Masonry, and masonic comity.

ORDER OF HIGH PRIESTHOOD.

The Grand Chapter of New York recently adopted the following resolution: —

Resolved, That it is the imperative duty of a High Priest elect to receive the order of High Priesthood; and no High Priest shall be permitted to preside over his Chapter after the Annual Convocation of this Grand Chapter next succeeding his election, until he shall have received the order — which shall be conferred under the direction of this Grand Chapter immediately after the opening, and without fee; none being present but regularly annointed High Priests. And, in the event of a Companion entitled to the degree being unavoidably absent, the Grand High Priest shall issue his Dispensation to have the degree conferred in such manner as his judgment shall dictate.

PRESENTATION.

The brethren of Athole Lodge at Halifax, N.S., made a very rich and beautiful present to their highly esteemed brother and Past Master, George Fraser, Esq., on the evening of the 17th of February last, in acknowledgment of his long and faithful services. The hall in which the presentation took place was handsomely decorated with the national flags and masonic banners, interspersed with flowers and evergreens, and made a very beautiful and attractive appearance. The presentation was made by Br. McLeod in a neat and appropriate address, to which the distinguished recipient made a suitable answer. Short addresses were also made by other brethren present, among whom was the Provincial Grand Master, Honorable Alexander Keith, ex-mayor of the city, and of the Provincial Parliament. At the conclusion of the ceremonies the brethren and invited guests, with their ladies, repaired to the banquetting hall, where an elegant and sumptuous supper was served up for their refreshment and enjoyment, at which Provincial Grand Master Keith presided with his usual ability and aptness, and where a very pleasant hour or more was passed to the satisfaction of all present.

We should have stated above that the testimonial consists of a handsome silver Fruit Epergne and Candelabra, the foundation of which represents a rock, surrounded by water, in the centre of which stands a beautiful waterlilly. Four runners of the waterlilly form a part of the Candelabra, which enclose different masonic emblems, and on the top rests the Fruit Epergne. This handsome piece of silver plate is about thirty inches high, and was made in Birmingham, England, according to the order of W. H. Newham, jeweller, Halifax. The inscription is as follows: "Presented to Past Master Brother George Fraser, by the members of Athole Lodge, No. 361, Registry of Scotland, as an acknowledgment of his valuble services. Halifax, N.S., 14th December, A.D. 1868, A.L. 5868."

PUBLICATION OF REJECTIONS.

Your Committee regret to see the names of rejected candidates published in the printed Proceedings of some of the Grand Chapters. We regret it for this, among other reasons — that many a man is rejected for no fault of his own, but rather his misfortune, as being maimed or deficient in mental energy, while his moral character may be above reproach. Now, to publish his name to the world as a rejected applicant for admission to a benevolent, charitable and moral society, carries with it, to the profane at least, *prima facia* evidence of moral turpitude — a wrong, which every mason should sedulously avoid. The equi-distant jurisdiction of subordinates, is ample safeguard against obtaining admission to any Chapter except in his own locality.

IS THERE A GOD?

How eloquently does Chatanbriand reply to the inquiry "Is there a God?" Our French brethren in masonic error should receive this lesson from their great countryman:

"Is there a God?" The herbs of the valley, the cedars of the mountain, bless Him; the insect sports in His beams: the elephant salutes Him with the rising day; the bird sings Him in the foliage; the thunder proclaims Him in the heavens; the ocean declares His immensity. Man alone has said 'There is no God! Unite in thought at the same instant the most beautiful objects of nature: suppose that you see at once all the hours of the day and all the seasons of the year; a morning of spring and a morning of autumn; a night bespangled with stars and a night covered with clouds; meadows enameled with flowers and forests hoary with snow; fields gilded with tints of autumn; then alone you will have a just conception of the universe. While you are gazing upon that sun which is plunging under the vault of the West, another observer admires him emerging from the gilded gates of the East. By what inconceivable magic does that aged star which is sinking fatigued and burning in the shades of the evening, reappear at the same instant fresh and humid with the rosy dews of morning? At every instant of the day the glorious orb is at once rising, resplendent at noon-day, and setting in the West; or rather our senses deceive us, and there is, properly speaking, no East or West or South in the world. Every thing reduces itself to a single point, from whence the king of day sends forth at once a triple light in one single substance. The bright splendor is that which nature can present that is most beautiful, for while it gives us an idea of the perpetual magnificence and resistless power of God, it exhibits at the same time a shining image of the glorious Trinity."

A.A. Rite — A Council of Deliberation of the A.A. Rite of the State of New York, was held at the city of Albany on the 3d ult. The meeting was well attended, and the proceedings were of an interesting, and in many respects, important character. Eight Consistories, nine Chapters, ten Councils, and nine Lodges were represented. Among the recommendations adopted, and which will come before the Supreme Council at its meeting in May next, was one declaring that a Master Mason in good standing who has been deprived of a limb, may receive the remaining degrees of the A.A. Rite; and another recommending the establishment of State Grand Consistories.

The Council of Deliberation for the District of Pennsylvania, will be held at the Masonic Temple in Philadelphia, on the 2d day of the present month, at six o'clock P.M.

GOOD FOR EVIL.

We do no approve of noising abroad our charitable deeds, but the following from the Mystic Star shows one of our most strenous opponents in the ungenerous light of abusing as a sham an institution to which he should feel that he owes a debt of gratitude and kindness. It is not the province of the right hand of Masonry to reveal what her left hand doeth, only in self-defence, to repel the slander which are promulgated, and which, in a great measure, deceive the ignorant. We, therefore, feel justified to reveal to the world wherein Masonry has been a good Samaritan in the family of Rev. C. G. Finney.

In the city of Oshkosh, Wisconsin, Mr. Finney has a son named after himself, who is a worthy member of the Masonic Fraternity. This Br. Finney, a few years ago, was accidentally shot, and came very near losing his life. His Brothers of the Lodge took him in charge, watched over him by day and by night, and by constant care, sympathy, and love for their esteemed Brother, his life was saved, and he recovered. And the Lodge paid some eighty dollars to experienced watchers to take care of him, and provide for his wants. This was told us by the Members of the Lodge.

STRIKING FROM THE ROLL.

Notwithstanding all that has been written and published on this subject, there are many Brethren who do not yet full comprehend the term, nor the status of a brother so dealt with. To satisfy such brethren, and to answer numerous inquiries, we give the law on the subject according to the rulings of the Grand Lodge of New York. A brother may be stricken from the roll of a subordinate Lodge for the non-payment of his regular dues, but this action merely effects his standing in that individual Lodge, and does not affect his position towards the Fraternity at large. He is not (nor can he be for that offence), either suspended or expelled, but he becomes simply a non-affiliated Mason. Before, however, he can join any other Lodge, it is necessary that he should pay his dues and receive a dimit, for which an especial form is provided. Nor can he rejoin his own Lodge without a special ballot, the same as must be had in the case of any other adjoining brother. In brief, a failure to pay dues is an offence against a particular Lodge, but not an offence against Masonry, dues being altogether a local and modern institution and totally unknown to ancient Masonry. — *N, Y. Courier.*

THE Freemasons' Magazine, published monthly at Boston, at $2.50 per annum, and edited by Charles W. Moore, is a thirty-two page magazine, printed on calendered paper, in a style of plain elegance bespeaking culture and taste, as the articles published certainly display eminent learning, commanding ability, and masonic zeal. The magazine stood the test in the times which tried men's souls, and we hope that it may long survive and flourish among American Craftsmen. — *Trowel.*

AT the Regular Communication of Bethesda Lodge of Free and Accepted Masons, on Tuesday, January 26, the following were installed as its officers for the current year, by R.W. F. Lyman Winship, District Deputy Grand Master of the Grand Lodge for the Fourth Masonic District, viz: —

Worshipful Master, Washington H. Merritt; Senior Warden, Horace O. Whittemore; Junior Warden, Louis H. Adams; Treasurer, William R. Champney; Secretary, J. Thomas Needham; Chaplain, C. H. B. Breck; Marshal. Eben D. Jones; Senior Deacon, George B. Livermore; Junior Deacon, Austin Bigelow; Senior Steward, Edward H. Learnard: Junior Steward, John F. Gooch; Organist, John S. Beck; Inside Sentinel, Joseph A. Putnam; Tyler, J. Hiram Lynch.

A beautiful Past Master's Jewel was presented to the retiring Master, Br. E. D. Jones, by the members of the Lodge. Bethesda Lodge was organized in 1819, just fifty years ago.

WINSLOW LEWIS ENCAMPMENT, SALEM. The officers of this fine Encampment, were installed on the evening of the 21st of January, in the presence of a large assemblage of Sir Knights, invited guasts and ladies. The ceremonies of installation were performed by Sir Knight C. C. Dame, G.C. of Boston Encampment, and were interspersed with music by a select choir from Boston. At the conclusion of these ceremonies an address was delivered by Rev. William R. Alger of this city. The company then partook of an excellent collation. The officers installed are as follows: —

M.E. Sir William Sutton, Grand Commander; Sir Geo. H. Peirson, Generalissimo; Sir Dana Z. Smith, Captain-General; Sir John B. Hill, Prelate; Sir William H. Fletcher, Senior Warden; Sir Charles H. Norris, Junior Warden; Sir James Kimball, Treasurer; Sir Israel S. Lee, Recorder; Sir George Tapley, Sword-Bearer; Sir John Meacom, Standard-Bearer; Sir Tristram T. Savory, Warder; Sir Irving Stone, Sir Samuel T. Plummer, Sir Herbert T. Conant, Captains of the Guard; Sir William L. Batchelder, Armorer and Sentinel.

THE GALAXY. — The March No. of this popular Magazine has a rich table of contents, the most attractive article for which, is probably the commencement of the new serial novel by Charles Reade, the advance sheets of which have been received by the publishers at a heavy cost. Mr Reade always had a happy genius in the selection of titles. and it has not deserted him in this case. "Put Yourself in His Place," piques curiosity and suggests great posibilities. It certainly is flattering evidence of Mr. Reade's ability, and his hold on the popular regard, that even at a period when novels, serial and complete, swarm from English and American presses by the hundreds, the commencement of a new tale by this master of fiction, marks a notable day in the year.

Richard Grant White has another capital chapter on "Words and their Uses," and Mrs. Julia Ward Howe one on "Women as Voters," the latter of which will be read with interest by the ladies.

GRAND LODGE OF NEW JERSEY. — The Annual Communication of the M.W. Grand Lodge of New Jersey, was held on Wednesday, 20th January, at Taylor's Hall, in Trenton, there being eighty Lodges represented.

The election for officers to serve the ensuing year, resulted as follows:—

M.W. Grand Master, Br. Henry R. Cannon; R.W. Deputy Grand Master, Br. Robert Rusling; R.W. Senior Grand Warden, Br. William E. Pine; R.W Junior Grand Warden, Br. Aaron R. Throckmorton; R.W. Grand Treasurer, Br. William R. Clapp; R.W. Grand Secretary, Br. Joseph H. Hough.

Who having been severally installed, the M.W. Grand Master made the following appointments:—

W. and Rev. Br. W. Henry Vehslage, Grand Chaplain; W. Br. Abram A. Ward, Senior Grand Deacon; W. Br. James P. Bently, Junior Grand Deacon; W. Br. James W. Allen, Grand Marshal; W. Br. Joseph L. De La Cour, Grand Steward; W. Br. Alfred N. Horton, Grand Steward; W. Br. Samuel S. Stiles, Grand Sword-Bearer; W. Br. George N. Pancoast, Grand Pursuivant; Br. Amos Howell, Grand Tyler; W. Br. William Snead, Grand Lecturer; W. Br. Samuel Fleisher, visitor to German Lodges.

SUPREME COUNCIL OF ENGLAND. — The Supreme Grand Council of England and Wales, etc., has, through its Deputy, Col. Moore, 33°, (Grand Prior of Knights Templar of the Dominion of Canada), established in Canada, "Moore" Consistory, "London" Rose Croix Chapter, and several others of which we have not received the names.

The office of the Grand Secretary General of the Supreme Council, Capt. N. G. Philips, 33°, is at 33 Golden Square, London, England.

Col Moore, 33°, has resigned, and Ill. Br. Thomas Douglas Harrington, 33°, of Ottowa, Canada, has been appointed in his place.

CENTENARIES IN ENGLAND. — Lodges 183, of London; 187, of Bristol: 189, of Plymouth, and 191, of Bury, working under warrants granted by the Grand Lodge of England, will, during the present year, celebrate their one hundredth anniversary. The Grand Lodge grants the members of such Lodges the privilege of wearing the centenary medal.

GRAND COUNCIL OF OHIO. — We are indebted to the politeness of Companion Caldwell, Grand Recorder, for a copy of the Proceedings of the Grand Council of R. and S. Masters of Ohio, for the past year. The annual session was held at Dayton in October, and there seems to have been a good attendance of members. We notice nothing, however, in the proceedings of particular importance, except that they indicate a flourishing condition of the Order in the State.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XXVIII.] APRIL 1, 1869. [No. 6.

AN INTERESTING CASE OF SECESSION.

AN unusual and interesting case of masonic secession was brought to the attention of the Grand Lodge of Michigan by its M.W. Grand Master, at its Annual Communication in January last, as follows: —

The following correspondence suggested and required the decisions which follow. The correspondence is addressed to Blissfield Lodge, No. 114, and by that Lodge submitted to me for my direction in the premises: —

To the Blissfield Lodge of F. & A. M.: —

Permit me to express to you my thanks for having conferred the three first degrees of Masonry upon me without charge. Now, from your fraternity, I ask you to give me as generously full release. To this request I have been urged by a sense of duty which has long been growing. It is not possible for me to endorse the Institution or to feel bound by its obligations. Delay on your part to act in my case will effect no change in my wishes or convictions; therefore let me hear of your disposal of my case as soon as possible.

Yours, &c.

D. H. E.

SEPTEMBER 29th, 1868.

Another letter from the same brother, addressed to the Secretary of the same Lodge, dated October 13, 1868, is as follows: —

Please to find enclosed my withdrawal from the Fraternity of F. & A. M. with my pledge of honor not to avail myself of its rights and benefits for ever. May I ask you to send me as soon as possible the official evidence that my withdrawal is complete.

Yours, &c.

D. H. E.

SEPTEMBER 29th, 1868.

This note enclosed the following writing, bearing the same date: —

I, D. H. E., of my own free will and accord, do hereby withdraw myself from the Fraternity of F. & A. Masons, and pledge my honor that I will never make myself known as a Mason by sign, token, or word, or receive any of the rites or benefits of Masonry hereafter.

(Signed)

D. H. E.

These documents were forwarded to me by the Secretary of Blissfield Lodge, with a note as follows:—

I am requested by our Lodge to ask you if this Lodge can legally accept the withdrawal from all the rites and benefits of Masonry of one of its members.

To these inquiries I replied as follows:—

Such a withdrawal as our brother proposes is incompatible with the spirit of Masonry, and inconsistent with its duties. He cannot, by his withdrawal, impair our obligations to him, nor absolve us from our obligations and duties to his family.

His pledge of honor is worthless. One who has taken the solemn masonic obligations, and openly declares that he does not feel himself bound by them, certainly will not entertain any higher respect for his obligations of honor.

Your Lodge cannot accept such withdrawal; neither can it discharge a brother from his masonic obligations and duties.

A Lodge can not ignore its obligations to a brother, nor can it discharge itself or its members from them, except by trial for unmasonic conduct, and a sentence of suspension or expulsion from all the rights and benefits of Masonry, upon conviction.

I recommend to your Lodge to prefer charges of unmasonic conduct against the brother, for declaring that he can not endorse the institution of Masonry, and that he does not feel himself bound by its obligations. A brother who does not acknowledge the force of these obligations ought to be expelled from the Order.

By this answer to the Lodge the following questions were decided, which I submit for your approval, revision, modification, or reversal, confident that the great legal ability associated in this Grand Body will rule justly in the premises:—

1st. A Mason cannot, in form, resign his membership of the Order, withdraw himself from its duties, nor discharge himself from its obligations.

2d. A Lodge has not the power to discharge a Mason from his duties as such, nor absolve him from his masonic obligations.

3d. Could it do so at the request of a brother, the claims of the family of the brother upon the Order would remain unimpaired; for acts of either the Lodge or the brother, which would compromise such claims of third parties, could have no effect against the rights of such third parties.

4th. A Lodge cannot avail nor absolve itself and its masonic brotherhood from their obligation to a brother, only by a sentence of suspension or expulsion from all the rights and benefits of Masonry against such brother, upon a fair trial and conviction.

5th. A brother who will not endorse the moral theories of Masonry and its sublime, humane lessons, and who declares that he will not be bound by its solemn obligations, ought to be expelled from all the rights and obligations of Masonry.

The case is an unusual one,—not from the want of precedents, but for the form and manner in which it presents itself; and it is this that gives it an interest which does not attach to ordinary cases of its secession, such as were of almost daily occurrence during the anti-masonic period. The difference is, that the latter were followed by a public avowal of the act, a declaration of the motives (which declaration was usually a lie), and a bold and unqualified denunciation of the principles and character of the Institution—the latter being intended as a sort of apology or justification for the infamy of the original offence. The peculiarity of the Michigan case is, that the party has not, so far as appears, made any public declaration of his act, or openly denounced the Institution; though he has probably freely done so in the local circles and associations in which he moves, and by whose influence he is doubtlessly controlled. He is constrained to say to his brethren, that "it is not possible for me (him) to endorse the Institution, or to feel bound by its obligations;" and therefore asks permission to withdraw himself from it. Under such a renunciation of his obligations, and avowal that he shall not hereafter feel himself bound by them, his Lodge could not, of course, accede to his request, however willing it might otherwise have been to be relieved of his presence. As the case was presented, the Lodge had no control over it other than as a masonic offence, as subsequently suggested by the Grand Master in his address. The Lodge was authorized to admit the offending member into Masonry (which it very unwisely did without fee, and has very justly received the usual return for its charity), but it had no power to eject him *from* Masonry, except after trial and conviction; nor then, properly, without the consent and approval of the Grand Lodge. It might, there being nothing in the Grand Lodge regulations to the contrary, have allowed him to withdraw his membership; but here its power over him ceased, except as intimated.

But has the member committed an offence that will authorize his expulsion from Masonry? The Grand Master says, "A Brother who will not endorse the moral theories of Masonry, and its sublime humane lessons, and who declares that he will not be bound by its solemn obligations, *ought to be* expelled from all the rights and obligations of Masonry;" and so the common rascal, who is demoralizing society by his petty rogueries and evil examples, *ought to be* sent to the penitentiary; but "*ought to be*" will not send him there; neither will his negative threats, or avowals not to be bound by the moral obligations of society. There must be some overt act, some more tangible feature in the case, before it can be reached by the law.

The offence of which our Michigan Brother stands charged is two-fold: —

1. In declaring "It is not possible for me to endorse the Institution." His meaning is not clear. If it be that he cannot endorse the Institution because it does not recognize any particular form of religious faith, or that it is too liberal in the admission of persons of every religious communion to a common level and fellowship, and is not therefore acceptable to him, as a whole; then this can be regarded as little more than a manifestation of his bigotry and intolerance; and while it constitutes cause of regret that he should ever have been admitted, it hardly furnishes sufficient ground for his expulsion. But

2. "It is not possible for me to feel bound by its obligations." This is a more serious avowal, and is undoubtedly to be received as *prima facia* evidence of his unfitness to be allowed to visit any Masonic Lodge, or other masonic assembly. But is it sufficient for expulsion? The implication is, that he will break his obligations whenever his interest, or a supposed sense of duty, may require him so to do; but this he subsequently attempts to explain away, by pledging his honor that he will never hereafter make himself known as a Mason, or receive any of its benefits. And undoubtedly this is his present honest intention, for we can see nothing in the correspondence to lead us to suppose that he is not perfectly sincere and conscientious in the singular course he is pursuing. As yet, he has simply explained his feelings to his brethren; and this he has done with great frankness and candor; but it nowhere appears that he has committed any overt act against his Lodge or the Institution, or that he has held communication on the subject with, or is under the influence of, parties known to be inimical to it. If one should say that he does not feel bound by his moral obligations not to commit an immoral act, such a declaration could scarcely be regarded as a penal offence at common law; and Masonry should not be less lenient. Something more criminal than a mere negative declaration would be required for conviction. And that is all there is in the present case, as it stands in the printed Proceedings before us. There may, however, be circumstances and collateral testimony connected with it, which do not now appear, but which might entirely change its present aspect and justify a resort to extreme measures. Be this as it may, we do not doubt that the member honestly desires to sever his connection with Masonry, and we have no more doubt that it is to the interest of Masonry to get rid of him. But this should be done fairly and lawfully, or not at all. Can it be so done? We think it can, if the recusant means what his words obviously imply. He may undoubtedly be lawfully held to answer for the character and meaning of his own declarations; and for this purpose, it is competent for the Lodge to *summons* him before it. This will test his sincerity and the estimation in which he holds his obligations. If he refuse to obey the "summons," he then may be lawfully tried and expelled for that offence. If, on the contrary, he should appear in answer to the summons, it is doubtful whether the mere avowal of his own convictions of duty, or opinions of the Institution, frankly spoken to his brethren of the Lodge, would authorize such an extreme measure, though it might justify suspension or exclusion from membership. But if, again, it should appear on the trial, that he had openly spoken disparagingly of the Institution in the presence of its enemies, and thus encouraged them in their opposition to, and abuse of it, then and in that case, his pleading of conscientious scruples should not be allowed to avail him, and expulsion should follow as the penalty of his delinquency.

The case is an interesting one, and we shall look with interest to its final result, not doubting that it will be equitably and wisely disposed of.

SUPREME COUNCIL, THIRTY-THIRD DEGREE.

After an unexpected, though probably not a wholly unnecessary delay, we have received a copy of the Proceedings of the Supreme Council of the Northern Jurisdiction, at its session in New York City, in June last. It makes a pamphlet of about two hundred pages, handsomely printed and complete in its arrangements. The Proceedings of the Body were opened by the Sov. Grand Commander, Hon. Josiah H. Drummond of Maine, in an excellent and well-digested address. Ill health prevented our being present when it was delivered; nor were we informed of the character of the topics discussed or suggested in it by its distinguished author until it reached us in print. We make this explanation in justice to ourselves, because if we had known that the important subject of the penal jurisdiction of the Rite had been brought before the Council by its presiding officer, and finally disposed of by that Body, we should not have had the presumption to recommend, as we did in our issue for September last, the consideration of it to a wholly informal and irresponsible meeting of the members of both Councils of the Rite, which we had supposed might be readily and usefully assembled at St. Louis at the time of the meeting of the

General Grand Bodies of the United States. Knowing that different views were widely entertained by intelligent and influential members of both Councils, and feeling that it was a subject of too vital importance for the welfare of both to be left to loose or doubtful interpretation, we urged its consideration in the manner above stated, as preparatory and conducive to unity and finality of action by the competent authorities. We took occasion to refer in brief terms to two or three of the most salient points of the reasoning on both sides of the question, but declined giving any opinion of our own, believing that any decided "opinion should come with the sanction of official authority." Such an opinion, we are now gratified to learn from the printed Proceedings before us, had already been given by the proper authorities, and which we now take pleasure in transferring to our pages. We quote from the address of the Sov. Grand Commander: —

"A few questions of masonic law have been submitted to me and decided. I deem only one of sufficient importance to be reported to you. I have decided that suspension from membership, or striking from the roll in a Blue Lodge, does not affect the masonic standing of a member of the Scotch Rite; but that suspension or expulsion of a member from Masonry by a Blue Lodge, duly confirmed, suspends or destroys all his rights in our Bodies until duly restored. Our degrees are founded on those of the Blue Lodge. We have no jurisdiction over those. The provisions of our Constitutions cannot apply to those. When the foundation is destroyed, the structure falls with it."

The Committee on Jurisprudence, to whom so much of the address as related to this subject was referred, subsequently offered the following report, which was adopted: —

"The committee are satisfied with the decision of the M. P. Sov. Grand Commander on the subject of suspension and expulsion, as reported by him in his annual address."

And this action on the part of the Supreme Council fully and finally disposes of the whole subject, so far as the Bodies of the Northern Jurisdiction have any control over it. The decision is unquestionably a proper one, and in accordance with the usages of the Rite, and of Masonry of every denomination. It places the Bodies of the Scotch Rite on the same footing, and in the same masonic relations as that occupied by bodies working above the Third Degree, in connection with the York Rite, while it recognizes the supremacy and controlling power of the Lodge, as the sole representative of Ancient Craft Masonry, in all questions affecting the safety and welfare of the Fraternity, universal. It therefore now only remains for our brethren of the Southern

Supreme Council to take similar action on the subject, and all grounds for misapprehension or *misrepresentation*, will be forever removed.

There are some other subjects referred to by the Grand Commander that we should have been disposed to notice in our pages, had the address been received at an earlier day. But as the next meeting of the Council is now near at hand, when, if not already disposed of, they will receive the official attention of that Body, any particular reference to them by us would seem to be unnecessary. The following paragraph, however, touching the jurisdiction of the two Councils, has a general interest: —

"That Council has heretofore claimed that we hold our territory by *cession from them*. But this is not so. The Constitutions of the Rite provide for two Supreme Councils in this country, one in the North, and one in the South. The jurisdictions are distinct and independent, *as* distinct and independent as if they were in two different countries. The moment a Supreme Council was formed in the North, it had exclusive and full jurisdiction over the Northern portion of the country. If the line between the Northern and Southern portions of the country was a fixed absolute line, the boundaries of the jurisdiction would be at once determined by it. But as there is no such geographical or political line it must be determined by treaty between the two Councils. But such treaty is not concerning cession of territory by one Council or the other; but concerning the line between the two jurisdictions, to one of which one Council has the same title, that the other Council has to the other, each deriving their title from the Constitutions of 1786, and neither from the other."

The following resolutions from the Proceedings are of importance, and we recommend them to the attention of the subordinate Bodies: —

"*Resolved*, That after the close of the Annual Session of the Supreme Council, no person who has received the grade of 33d Degree in, and was affiliated with, the Supreme Councils which formerly had their Grand Easts in Boston and New York, respectively, shall be permitted to take the Oath of Fealty to this Council, unless he shall have first presented his application in writing, with his reasons for having denied or delayed his allegiance to this Council, and unless the reasons so given shall have been declared satisfactory by a majority of the Active members of the Council, present and voting."

"*Resolved*, That no person who has received the grade of 33d degree in, or affiliated with either of said Councils, withholding his allegiance to this Council, shall be permitted to sit in, or visit, this Supreme Council, or any of its subordinates."

"*Ordered*, That the Deputies of the Supreme Council, be empowered to issue Dispensations in their respective districts for election of officers in the Lodges, Chapters, and Consistories, in cases where the elections shall not take place at the constitutional time, and to fill vacancies."

The Reports of the Deputies of the several States within the Jurisdiction are given in full, and compose a valuable and interesting contribution to the current history of the Order, indicating in the clearest manner the great activity and prosperity which everywhere characterize its operations.

The Report on Foreign Relations is from the pen of Ill. Bro. Albert G. Goodall, Special Representative (by the interim-appointment of the Sov. Grand Commander) to such Supreme Councils and Grand Orients as he might visit during a contemplated absence of several months in South America and Western Europe. The Report and accompanying documents occupy something over fifty pages, and put the Council in possession of a large amount of information, which cannot fail to be of the highest importance to it in its foreign intercourse and correspondence. We may hereafter avail ourselves of the Report, to lay before our readers such information relative to these foreign Councils as we think will interest them, but for the present we can spare room only for two or three short extracts. Under the head of Buenos Ayres, we find the following practical exemplification of

MASONIC CHARITY.

During the ravages of the fatal cholera epidemic, in the months of December, 1867, and January and February, 1868, when over four thousand persons became its victims, it can well be imagined that there were great distress and suffering in the community, when parents, children, and friends were deserted to suffer the horrors of anguish and disease, and die for the want of assistance. It was at this trying period that Masonry gave practical evidence of its principles; and on the 16th of December, 1867, there was a meeting of Representatives from the Lodges in the city, including those under the District Gr.·. Lodge of England, who formed the "Sociedad Masonica de Socorros," Daniel Maria Cazon, the Sov.·. Gr.·. Com.·., being the President, and Charles Murray, W.·. M.·., Secretary. Over twenty-six thousand dollars were subscribed by the Order, and the active committee visited, without distinction of persons, over three hundred families, furnishing them with medicine, medical advice, food, and clothing, and burying the dead; also, sent funds and assistance to several towns in the country where the epidemic was raging. All these sacred acts were performed according to the rules of our Order, without show or ostentation; and, should the future historian do justice to those who performed their duty in the hour of trial during that sad period, the honor must be given to the Masonic Fraternity of the city of Buenos Ayres.

SUPREME COUNCIL OF ENGLAND.

We find the following in relation to this Body, which will be interesting to those at least of our brethren here, who were instrumental in its establishment: —

"The Supreme Council, since the receipt of its Warrant by Letters-Patent from this Jurisdiction, and in its organization as a governing Body in 1846, has made but slow progress in extending the Rite under its authority, limiting their operations to London and its vicinity, and were guided more by a laudable desire to promote the interest and integrity of the Rite in admitting only those who would be a credit to the Order, instead of the wholesale system of miscellaneous admissions which has too often been permitted, to the detriment of the Fraternity of other Jurisdictions. On the 6th day of March last, Ill.·. Br.·. Dr. Beaumont Leeson, Sov.·. Gr.·. Com.·., and one of its founders, resigned that position, and was succeeded by Ill.·. Br.·. Colonel Henry Atkins Bowyer as Sov.·. Gr.·. Com.·., with Ill.·. Br.·. Captain Nathaniel G. Phillips, Gr.·. Sec.·. Gen.·. H.·. E.·. Since that date the spirit of progress appears to have animated the members to make more exertion for extending their labors in the good work and extensive field open to that Masonic Jurisdiction. The new and spacious apartments now permanently occupied by the Supreme Council at 33 Golden Square, London, have, in addition to their other useful ornaments, an extensive and valuable masonic library of over three hundred volumes. At the last regular meeting of the Council, a highly satisfactory report was made, showing the financial condition to be on a solid basis, and with over a thousand members in England and Wales, was rapidly increasing its Chapters and Consistories in India, Australia, and other British possessions, a Consistory and four Rose Croix Chapters having lately been established by them in Canada, and already the fraternal courtesies have been extended to the latter from this Jurisdiction; and I feel warranted in stating that we are justified in being proud of the honor in having the authority accepted from us by which the Royal Mystic Art is again being perpetuated under such able and careful administration; and should all our American Brethren visiting the Old World, be as fortunate as myself, they will not regret having paid a visit to the Grand East of the Ancient Accepted Rite in our Fatherland, where the social and instructive hours I have often passed in the Mystic Circle, are to me

"Bright links in memory's chain."

We conclude our extracts for the present with the following from our late brother and fellow-citizen, T. Bigelow Lawrence, the American Consul at Florence: —

To the Most Illustrious Albert G. Goodall, 33°, Grand Foreign Correspondent of the Supreme Council of S.·. G.·. I.·. G.·., 33°, for the Northern Masonic Jurisdiction of the United States: —

UNION, TOLERATION, POWER.

MOST ILL.·. BROTHER, — I have had the honor to receive your communication enclosing the official Balustre of our Supreme Council, for which I beg to return my acknowledgments and thanks.

Upon observing therefrom that I had been appointed Special Representative of the Supreme Council near the Grand Orient of Italy, in place of General Representative to the Grand Orients of Europe (the position which I had previously held), I gave due notice thereof to the former Body, and have been officially recognized as such.

In reply to your inquiry, I have to state that, since the transfer of the capital of the kingdom from Turin to Florence, the Grand Orient of Italy has been removed thence to this city, and I am not aware, nor can I learn, that any other Body in the kingdom now claims to assume the functions of this Supreme Council, which has been fully recognized by, and is in fraternal accord with, the Supreme Councils of Great Britain, France, Germany, and of other European nations.

A Grand Orient formerly existed at Milan, but this is now merged in the Grand Orient at Florence.

The Sovereign Grand Commander, who is also Grand Master of Italy, is elected for three years. The present incumbent of these exalted posts is Ill.·. Br.·. Colonel Ludovico Frappolli, chosen at the last election to succeed Ill.·. Br.·. F. de Luca.

Under the former government of Italy, masonic work was not permitted, and the publicly acknowledged existence of the Fraternity, therefore, dates only from 1859. Since that time, and until recently, Masonry here was too much in the hands of the political extremists, or "party of action," who used the Lodge as a cover for revolutionary political debates. This element is now fortunately being eliminated, and the Fraternity is proceeding with rapid and satisfactory progress in its legitimate work.

It affords me great gratification to state that I have been received as the Representative of our Supreme Council by the Grand Orient here, with every mark of masonic honor and fraternal good-will, and I am desired by Sov.·. Gr.·. Commander Frappolli to assure our Sov.·. Gr.·. Commander of the satisfaction of the Grand Orient at this direct interchange of intercourse and amity with our Council.

I congratulate myself upon being the medium of these happy relations between these two Councils.

Desiring you to convey to the Sov.·. Gr.·. Commander and to my Brethren of the Council, the assurances of my continued and fraternal regard,

I am, most fraternally yours,

T. Bigelow Lawrence, 33°,

Rep.·. near the Grand Orient of Italy.

Florence, April 29, 1868, V.·.E.·.

GENERAL GRAND ENCAMPMENT.

The Proceedings of this Body at its Seventeenth Triennial Session at St. Louis, in September last, have been some weeks upon our table. As in the case of the General Grand Chapter, whose Triennial Session was noticed in our last, very little business of general or local interest was transacted, whether because there was nothing to do, or because the members were too much occupied in attending to the demands of the splendid reception given them by their Missouri brethren, we shall not undertake to decide. The session was largely attended, and a greater number of States were represented than has been usual on such occasions. The opening address of the M.E. Grand Commander, Henry L. Palmer, Esq., was of course an able and interesting paper. He congratulates the members, that "under the wise and prudent government of the Grand Encampment, the department of Masonry committed to its care is making as rapid progress as its most ardent votaries can desire," and then proceeds to lay before the Body an account of his doings for the past year, from which we learn that he has issued Dispensations for twelve new Commanderies, chiefly in the new State and territories. We also learn from the address, that the Grand Encampments of the Southern States which had declared themselves independent on the breaking out of the war, have returned to their allegiance.

The Grand Commander also laid before the Body, several decisions in jurisprudence which he had made during the past year, from which we select the following: —

1. Any member of a Commandery, in good standing, is eligible to the office of Eminent Commander, notwithstanding he may never have held either the office of Captain-General or Generalissimo.

3. The questions having been submitted to me by letter, I determined, for the purpose of uniformity, that whenever two or more Commanderies appear in public together, the command of the whole devolves upon the Commander of the senior Commandery; and,

4. That, in such case, the senior Commandery is entitled to the right of the line; adding, however, that a proper exercise of knightly courtesy would, under the circumstances stated, always yield the command to the most experienced and most efficient Commander present, and the right of the line to the best drilled and best equipped Commandery.

5. No one can properly be a member of our Order, which is "founded on the Christian religion and the practice of the Christian virtues," who is not a firm believer in the religion of Jesus Christ; no one who does not acknowl-

edge Him as the Saviour of mankind, and believe in the atonement offered up by Him on Calvary, can be a worthy Knight Templar. The rules of the Order, however, do not require any further or more definite profession of faith than is comprehended in the ritual. One who ridicules or makes light of the Holy Bible, or scoffs at religion, is an unworthy member of the Order.

8. An Eminent Commander cannot resign his office during the term for which he is elected, after being duly installed.

11. That a Commandery under Dispensation has the same exclusive jurisdiction within the territory which, in case a Charter should be obtained would belong to it, that would appertain to a chartered Commandery.

12. That in the absence of any provision in the By-Laws of a Commandery to the contrary, the petition of a Companion who is rejected may be presented at any Regular Meeting, subsequent to that at which the rejection occurs.

15. Petitions for the Orders of Knighthood can only be received and acted upon at *Regular* Conclaves of the Commandery.

16. To the question, "Can a Past Commander, who is an honorary member of a Commandery, open the same, in the absence of the three principal officers (*i. e.* E. Commander, Generalissimo, and Captain General), he being, at the time, an active members and also an officer of another Commandery?" I answered as follows: "He can not." The last clause of section 4 of article 3 of the Grand Constitution relates to Past E. Commanders who are members of the Commandery. Honorary membership does not confer the right to vote in any Commandery, nor any rank or standing therein, but is merely complimentary.

The Grand Commander then notices in an appropriate manner, the death of Sir Knights William B. Hubbard of Ohio, Archibald Bull of New York, Anthony O'Sullivan of Missouri, and Charles A. Fuller of Tennessee. The two former, Past Grand Commanders of the General Grand Encampment, and all of them distinguished masons; and concludes his address as follows: —

"Sir Knights, to our care are committed the interests of one of the noblest Institutions of human origin. An Institution well calculated, if properly cared for, to accomplish great good to the human family. It should be our steady purpose to extend its usefulness, and to preserve its reputation unsullied, not only by such wise and prudent legislation as may be needful, but also by such a course of conduct on our part as will bring no discredit upon our profession. The intelligence and experience of the members of the Grand Encampment here assembled justify me in the confidence I feel that all your legislation will be well-considered, and such as will promote the general interests of the Order; and your own high character and attachment to the Orders of Knighthood, are sure guarantees that the character of Chivalric Masonry will not suffer in your hands."

The report of the Deputy Grand Master, Sir William S. Gardner, is an interesting and valuable paper, occupying some twenty pages of the printed Proceedings, and embracing a full report of the ceremonies had at the consecration of the banners of St. Bernard Commandery, of this city, in March, 1867; and perhaps a more interesting paper could not have been presented to the Body, or one, the general features of which were less known. The report also contains a very full description of the ceremonies at the dedication of the New Masonic Temple of this city. Sir Knight Gardner likewise availed himself of the opportunity to lay before the Body, a collection of historical data, of much interest and value, touching its organization and early history.

We notice nothing further in the proceedings, worthy of particular notice.

THE GRAND ORIENT OF FRANCE IN LOUISIANA.

AN IMPORTANT BALUSTRE.

FROM the Grand Orient of Heredom at Charleston, in the State of South Carolina, near the B.B. and under the C.C. of that Zenith, which answers unto 32° 46′ 33″ N. Latitude and

From the Grand Orient of Heredom at Boston, in the State of Massachusetts, near the B. B. and under the C. C. of that Zenith, which answers unto 42° 20′ N. Latitude,

The Supreme Council (Mother-Council of the World) of the Sovereigns, the Grand Inspectors-General, Grand Elect Knights of the Holy House of the Temple, Grand Commanders of the Holy Empire, of the 33d and last Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at the Grand Orient first aforesaid: and

The Supreme Council of the Sovereigns, the Grand Inspectors-General, Grand Elect Knights of the Holy Temple, Grand Commanders of the Holy Empire, of the 33d and last Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Northern Jurisdiction of the United States, whose See is at the Grand Orient last aforesaid:

BY THE SOVEREIGN GRAND COMMANDERS:

To the Most Puissant and Most Illustrious Brother, *Grand Maitre de l' Ordre Maconnique en France*, and the Illustrious Brethren of the M.P. and M. Ill. Body, *le Grand Orient de France, Supreme Conseil pour la France et les possessions Francaises.*

SALUT. SALUT. SALUT.

It is known unto all the masonic world that the Supreme Council, having its See at Charleston, was established on the 31st day of May, 1801, for the whole of North America, and that from it, mediately or immediately, all the legitimate Supreme Councils in the world have derived their existence.

In the year 1813, the said Supreme Council ratified the creation, by one of its members, of the Supreme Council for the Northern Jurisdiction of the United States, having its See at New York, whence it afterwards removed to Boston, where it now has its Grand Orient having jurisdiction over the Northern States. In the year 1839, a Body, claiming to be a Supreme Council for the State of Louisiana, was unlawfully established at New Orleans, and continued to exist until the 17th day of February, 1855, when, by a Concordat on that day effected, it submitted to the Supreme Council for the Southern Jurisdiction of the United States, as the supreme authority of the Rite in all that Jurisdiction, including the State of Louisiana, and its members became members of the Grand Consistory of Louisiana, under the obedience of the Supreme Council at Charleston; and two of them, afterwards, became members of that Supreme Council.

After the surrender of its powers by the Body claiming to be a Supreme Council for the State of Louisiana, Jaques Foulhouze, once a member of that Body, but who had retired from it before the effecting of said Concordat, associated with himself two or three others, who claimed to be 33s, and set up a Body, which he styled "The Supreme Council of the 33d Degree for the Free, Sovereign, and Independent State of Louisiana." That State had always been within the jurisdiction of the Supreme Council for the Southern Jurisdiction, the necessary consequence of which was, that the Body so established was not only illegal and illegitimate, but spurious. Mons. Jacques Foulhouze received his 33d Degree from the Grand Orient of France, which then was and still is in alliance with both our Supreme Councils, our Ill. Br. Albert G. Mackay, Sec. Gen. H.E., being its Grand Representative and *Garant d' amitie* near that for the Southern Jurisdiction. Consequently, on the 4th day of August, 1858, the Grand Orient of France addressed itself to the said Jacques Foulhouze, apprising him of its alliance with that Supreme Council, and its recognition of it "as the Supreme, Constituting, and Governing Authority of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States;" and, claiming his allegiance, sworn to itself, it invited him to dissolve, immediately, the organization which he had formed, on pain of its condemnation, and forfeiture of his rank as an Inspector-General.

The said Foulhouze, refusing to obey, was by the Grand Orient, formally divested of his rank and character of Inspector-General, and the Body created by him declared illegitimate.

Nevertheless, the said Body, though thus denounced, condemned as spurious by both our Supreme Councils, and acknowledged by no lawful masonic power in the world, continued to exist, and still continues to maintain a precarious and unlawful being, under the presidency of M. Eugene Chassaignac. From the beginning it violated the Masonic Common Law of the United States, *by establishing and chartering Lodges of Master Masons within the jurisdiction of the M.W. Grand Lodge of the State of Lousiana*, and was, therefore, denounced by that Sovereign Body; and all the Temples of Symbolic Masonry in the United States were closed against all who, pretending to be Master Masons, were members of the illegitimate Lodges created by said spurious Supreme Council.

These, Most Illustrious Grand Master and Brethren of the Most Puissant Grand Orient of France, are all facts of history, which no one can dispute.

The two legitimate Supreme Councils for the Northern and Southern Jurisdiction of the United States, have always accepted and recognized as the Organic and Supreme Law of the Ancient and Accepted Scottish Rite, the Grand Constitutions and Secret Institutes, purporting to have been made in the year 1786, by which no more than two Supreme Councils could be established in the United States. Whether these are or are not recognized by you is not important, for the reason that when the Supreme Council at Charleston was established in the year 1801, it styled itself the Supreme Council of United States, within whose limits no other Supreme Council, then, or until 1813, existed; that so soon as Louisiana was acquired from France and became part of the United States, the same became a part of the Jurisdiction of the said Supreme Council, and it did, immediately thereafter, in fact, occupy the same by its Deputy and Legate, Ill. Br. J. B. M. Delahogue, sent by it to New Orleans to organize Bodies of the Rite.

We fraternally represent that the Jurisdiction of the Grand Orient of France over the whole of France and the French Possessions, might be disputed with as much justice as that of our Supreme Councils over the whole of the United States; that is to say, without justice, or right, or reason. A Supreme Council established in a nation, whether in an Empire, a Kingdom, or a Republic, has jurisdiction co-extensive with the limits of such country, if, when it is established, no other Supreme Council has obtained jurisdiction there. This is the Common Law of Freemasonry.

The organized Body under the presidency of M. Eugene Chassaignac, composed of persons expelled from Free Masonry by the Most Worshipful Grand Lodge of Master Masons of the State of Louisiana, has had no lawful origin, it being the continuation of that claiming to be a Supreme Council, and organized by M. Jacques Foulhouze, without any authority or power whatever.

If a Supreme Council for the State of Louisiana can be established and recognized by the Masonic Powers of the world, so also can one be established in every one of the States, if not in every one of the Territories of the United States. These Bodies, so numerous, and with constituencies so small, would at once cease to be of any importance, or entitled to the respect of the great Masonic Powers, and would fall into merited contempt; while the 33d Degree would become as common and as purchasable as the degree of Master Mason — for there are now thirty-seven States of the United States.

Nevertheless, Most Illustrious Grand Master and Illustrious Brethren, you have been pleased, on the fifth day of November, A.D. 1868, to recognize and acknowledge the said spurious Body, presided over by the said M. Eugene Chassaignac, as a lawful and regular Supreme Council, and have entered into fraternal relations with it. And this you have, moreover, been pleased to do, without previous consultation with or notice to either of our Supreme Councils, with both of which the Grand Orient had, at the time, friendly relations of long standing, and a Grand Representative near each of our Supreme Councils, and each of us had accredited a Grand Representative to you.

We have learned your action with profound regret, and are constrained fraternally, but in the most energetic manner, to remonstrate against it, and to ask that it be revoked.

This we do, because your recognition of the spurious Body in question, is in reality to decide a question as to the extent of the jurisdiction of one of our Supreme Councils; a question of which, in regard to the State of Louisiana, the Supreme Council for the Southern Jurisdiction is the sole judge, and cannot admit, or patiently tolerate the assumption of superiority which an attempt by a foreign Body to decide such a question, implies. It is also, not only an act of grave discourtesy to the Supreme Council, although you have been pleased to declare that you do not assume to decide between it and the Body at New Orleans, and that there is nothing hostile in your action in the premises, but it is in fact an open act of hostility against it, which would warrant and justify the immediate suspension of all correspondence with your Most Illustrious Body, on the part of the Supreme Council for the Southern Jurisdiction, and prohibition against the reception, as visitors, by any of the Bodies of its obedience, of any Masons acknowledging the authority of the Grand Orient of France.

But these are measures to which the said Supreme Council would be very reluctant to resort, while any hope remained that the Grand Orient of France would recall its hasty action, and abandon the spurious Body in question to the merited contempt with which it is regarded by all American Masons.

The Supreme Council for the Northern Jurisdiction has a direct interest in this question, hence it never can consent to the establishment of a precedent for the recognition by any Foreign Masonic Power, however illustrious, of a spurious body of the Ancient and Accepted Scottish Rite, that may be established within its jurisdiction. It will resist and solemnly protest against any claim of a right so to intervene in its domestic controversies, by any Masonic Body in the world.

If the Grand Orient should think fit to persist in its recognition of the spurious Body in question, it will in fact divest itself of its masonic character, by an alliance with a spurious Body of expelled Master Masons, and by recognizing as Masons, and receiving as visitors, and allowing its subordinates to receive those who have been denounced as clandestine Masons by the Grand Lodge of Louisiana, and whose organization is pronounced spurious by both our Supreme Councils, and by those of South America; and it will, in that case, find all the Grand Lodges of the United States making common cause with the Grand Lodge of Louisiana.

We do therefore invite the immediate attention of the Grand Master of the Masonic Order, and the Brethren of the Grand Orient to the matter in question, and an early reply to this Balustre, that it may not be necessary to convoke our Supreme Councils for their action in regard to the same.

And we do hereby renew to the Grand Master assurances of our high and fraternal consideration and esteem. May our Father, who is in Heaven, have him and the Brethren of the Grand Orient in His holy keeping.

Given under our Hands and the Seals of our Arms as Sovereign Grand Commanders, and the Grand Seals of our Supreme Councils caused by us to be affixed to these presents, and the same to be countersigned by the Ill. Secretaries General of the Holy Empire, of our respective Supreme Councils, at the respective Grand Orients aforesaid, at Charleston on the 18th of the Hebrew month Adar, A.M. 5629, and at Boston on the 25th of the Hebrew month Adar, A.M. 5629, answering unto the 1st and 8th days of March, 1869, V.E.

ALBERT PIKE,
Sov. Gr. Commander of the Supreme Council for the Southern Jurisdiction of the United States.

ALBERT G. MACKEY,
Secretary General H.E. of the Supreme Council for the Southern Jurisdiction of the United States.

JOSIAH H. DRUMMOND,
Sov. Gr. Commander of the Supreme Council for the Northern Jurisdiction of the United States.

DANIEL SICKLES,
Secretary General H.E. of the Supreme Council for the Northern Jurisdiction of the United States.

MASONIC TRIALS.

I AM satisfied that in masonic trials, when the evidence and the arguments are closed, both accused an accuser should retire. I do not see the force of the suggestion of the Grand Master of Alabama, that the accuser alone should be permitted to remain "to vote against one with whom he can have no fellowship." That would be making him one of the jury, as well as the prosecutor. The Grand Master is of opinion that "the charges and specifications against a brother may be amended at any time before the *voting is done*," This is directly in the teeth of all practice, and all the justice of all the courts in christendom. In brief, charges and specifications must be carefully and considerately made out, and time sufficient should be allowed for this purpose There would be no end of the litigation if there were no restraint upon the accuser, and to admit of new charges and fresh evidence "before the voting is done," implies that the argument, *pro and con* has all been made. Such proceedings would be interminable. — *Com. S.C.*

GRAND LODGE OF MICHIGAN.

THIS Grand Lodge held an Annual Communication at Detroit in January last, a very large number of representatives of Lodges being present. The Grand Master, M.W. Br. S. C. COFFINBURY, opened the session in a very able and interesting address, from which we make the following brief extracts : —

ACCESSION OF MEMBERS.

The working tools of our Order have been actively employed in our jurisdiction since we last met in Annual Communication, and our labors have been crowned with signal success and flattering rewards. Peace has prevailed within our mystic precincts, and harmony rests on our sacred altars. Many new members have been added to our Brotherhood by initiation within the year, which shows an increasing respect for our Order among the intelligent of our fellow-men, and that the more Masonry, its objects, its aims, its pretensions, and its effects, are discussed and agitated by its enemies, the more favorably it impresses itself upon the moral sentiment of the age. It has been observed that the accessions to our Order during the last year, and, perhaps, a part of the preceding year, have been, as a general thing, a high order of men, embracing not only some who are deservedly distinguished for their prominence as citizens and members of society, but who are justly eminent for their moral stability and pure integrity. The active business men, the worthy mechanics and laborers, the professional classes, the youth and the middle aged, have long been seeking the peaceful asylum of our Order; but recently the more aged philosopher, the gray-haired moralist, and the profound thinker, have sought our school of ethics. Men who have struggled through professional, political, and pecuniary conflicts with honor, seek our temple, sit down at our altar, and breathe freely in its atmosphere of pure morals, as they rest from their protracted struggle of life, giving dignity to Masonry, while they become useful laborers among us.

HOW MAY LODGES HOLD REAL ESTATE?

The following suggestions on this subject are as applicable to the condition of Lodgers in other States as in Michigan, the Grand Lodges of them being corporate Bodies : —

1st. A subordinate Lodge has no legal corporate existence, and therefore can not be seized of real estate.

2d. This Grand Lodge is, by Legislative enactment, a Body corporate and politic, and perpetual in its existence, as such; it can become seized of real estate legally; and can legally grant and convey the same.

3d. Let the subordinate Lodge take a deed from the grantor to the Grand Lodge, in trust for the use and benefit of its subordinate (which this Grand Lodge recognizes as a legitimate Body, although not recognized by the law as a legal Body), and for no other purposes, except that of conveyance on request of the subordinate. This vests the title in the Grand Lodge for certain purposes, and divests the grantor of all estate in the reality.

4th. Should the subordinate desire to sell or exchange, let the subordinate send a deed to the Grand Master, the legal executive head of the Grand Lodge, at any time, and his execution of it, would convey the real estate to the grantee named in the deed.

A NEW TEMPLE AT DETROIT.

The erection of a new Masonic Temple at Detroit is discussed and recommended at a cost of $600,000, for which purpose a *capitation tax* of $1.25 a year on each member of a Lodge is recommended. There are about 20,000 Masons in the State, and an annual increase of about 4000. The Grand Master says : —

By this revenue alone, without regard to its increase through an increased membership, and independent of the revenue arising from the rental of the Temple, the entire debt would be extinguished in thirty years. In the city of Detroit, the most beautiful city of the Great Northwest, a city which is rapidly increasing in importance as a great commercial *entre pot*, and as rapidly increasing in population and enterprise, such an investment would doubtless pay ten per cent upon the capital sum; but, to estimate the net revenue arising from this source, at five per cent. upon the six hundred thousand dollars invested, it would produce annually the sum of thirty thousand dollars. This sum, added to the twenty thousand arising from Grand dues, and applied to the payment of the building debt, would extinguish it in twelve years.

After the extinguishment of the debt by this means, the Grand dues could again be reduced, leaving a net sum of thirty thousand dollars annually, to be applied in some manner for the benefit of the human family, as the Grand Lodge might direct.

There are some other points in the address to which we should be pleased to refer if we had the room to spare for them. Thirty years ago there was not a Lodge in the State; there are now nearly three hundred and twenty thousand Masons!

THE REPORT ON CORRESPONDENCE

is a well-prepared paper, giving a brief analysis of the doings of sister Grand Lodges. It says of Virginia : —

Respecting negro Masons, they say, it behooves them to speak with unabated breath, "in the palmest days of royal despotism the hand of Douglas was his own, and never will Southern Masons acquiesce in the overthrow of ancient landmarks, subjecting them to the necessity of meeting upon the level with their former slaves."

Old Virginia pride to the back-bone! The slave not being free-born, however, we do not anticipate any such "necessity."

A DISGRACEFUL SCENE.

The following is an extraordinary case, and it is gratifying to know that it was promptly met:—

W. Br. Alfred then called the attention of the Grand Lodge to the fact of a representative being in the hall in a state of intoxication, and presented a charge of unmasonic conduct against the offender, with specifications of the charge, which were received and referred to a special committee, to wit, Brothers H. McCurdy, D. C. Jacokes, and H. M. Look to investigate the same. It was ordered in the meantime that the said representative be suspended from his office of W. Master of his Lodge, and that the Senior Warden be directed to take charge of the same until further orders.

TRUE MEN.

If all men were Masons, and all Masons were true men, what a glorious world this would be. The great want of this age is men. Men who are not for sale. Men who are honest, sound from centre to circumference, true to the heart's core. Men who will condemn wrong in friend or foe, in themselves as well as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right, if the heavens totter and the earth reels. Men who can tell the truth, and look the world and the devil right in the eye. Men that neither brag nor run. Men that neither flag nor flinch. Men who have courage without shouting it. Men in whom the current of everlasting life runs still, deep and strong. Men who do not cry nor cause their voices to be heard on the streets, but who will not fall nor be discouraged till judgment be set in the earth. Men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for.—*Masonic Tidings*.

GRAND ORIENT OF FRANCE.

We give in another page an important Balustre by the Supreme Councils of the United States on the subject of the recognition by the Grand Orient of France, of the illegal Supreme Council at New Orleans. This singular and unmasonic proceeding on the part of that respectable Body, assumes a degree of importance that might not otherwise attach to it, from the fact that the illegal organization recognized by it, not content to limit the exercise of its authority to the bounds prescribed to themselves by the lawful Councils of the two Jurisdictions into which this country is divided, claims and exercises the right to establish Lodges of Master Masons within the Jurisdiction of the Grand Lodge of Louisiana, in defiance of the masonic law of this country, and of the lawful rights of the latter Body. The admission of such a right would destroy the sovereignty of every Grand Lodge in the United States. The recognition, therefore, becomes a matter of more general and much greater importance than if the Body recognized were content to confine its operations within the sphere to which the legitimate Councils restrict themselves. The question would then be one between the spurious Body and the legal Councils only; while, as it stands, it is one in which every Grand Lodge in the country is interested, and they will not fail to appreciate and approve the prompt and decided action of the Commanders of the lawful Councils in condemning the interference of the foreign power.

"This invasion of its jurisdiction was strongly resented by the Grand Lodge of Louisiana at its last meeting, held in February. The following is the conclusion of the report of the committee, and the resolutions adopted by the Grand Lodge:—

"Nor would it be proper for your committee to discuss the motives alleged in justification of the present act of hostility by the Grand Orient, as we cannot, as Masons, take any part in the political and socialistic movements of the day. But, while we consider it beneath the dignity of this Grand Lodge to enter into controversy, or indulge in recrimination with the Grand Orient for the course it has pursued, it is proper to state the principles which actuate and govern this Grand Lodge:

"1. The Grand Lodge of Louisiana claims the exclusive right to constitute and govern all Lodges of symbolic Freemasonry in the State. She does not recognize, nor permit her subordinates to recognize, or hold masonic intercourse with any clandestine association claiming to be masonic, either individually or collectively, and considers the recognition of any clandestine Body located in Louisiana by a Foreign Masonic Power a violation of masonic comity, an act of open hostility against her authority, and an infringement on her jnrisdictional rights.

"2. The Grand Lodge of Louisiana does not confer the degrees of Freemasonry. She intrusts the making of Masons to her subordinate Lodges, requiring that, in this particular, they shall conform to the requirements of the Ancient Constitutions of the Fraternity, viz: that all initiates shall possess the necessary physical qualifications, be free-born, and of good report. So long as these landmarks are respected and obeyed, the subordinate Lodges have the right to select their own material, and the Grand Lodge has no power to dictate whom or whom not, they shall receive.

"3. Granting the fullest liberty to all Masons under her jurisdiction to enjoy, as individuals, their own opinions on the political and social questions of the day—only enjoining upon them to be good citizens, to pay due allegiance to the Government, and obey the laws under whose protection they live—the Grand Lodge, in its Masonic capacity, takes no cognizance of such subjects. To her has been confided the sacred duty of Preserving Masonry pure and unsullied from all extraneous influences, be they what they may; and it will ever be her earnest endeavor to transmit to posterity the principles of our Institution as spotless and untarnished as she received them from our fathers, regardless of foes within or foes without.

"Recognizing these great principles as landmarks of the Fraternity, your Committee can view the recognition of the so-called Supreme Council by the Grand Orient of France in no other light than a violation of masonic comity and a wanton insult to this Grand Lodge. But the Grand Orient, not satisfied with having given aid and countenance to a clandestine Body located in our midst, appeals to our American brethren to "appreciate" its conduct and "imitate" its example. The spirit of propagandism and interference may be in accordance with the teachings of modern "French Masonry," but it is not inculcated in the Masonry which we have received from our common mother, the Grand Lodge of England. This spirit, which seeks to impair the honor and subvert the dignity of this Grand Lodge, will, we doubt not, be properly appreciated by our sister Grand Lodges, and in submitting the following resolutions, your Committee feel confident that the Grand Lodge will receive from her American sisters the same sympathy and support which they so generously extended to the Grand Lodge of the State of New York, when her jurisdiction was invaded by the Grand Lodge of Hamburg.

Resolved, That all masonic correspondence and fraternal relations between the Grand Lodge of Louisiana and the Grand Orient of France cease and be discontinued, and no Mason owing allegiance to that Grand Body be recognized as such in this jurisdiction.

Resolved, That a duly authenticated copy of the above report and resolution be transmitted to the Grand Orient of France, and to all regularly constituted American and European Grand Lodges.

THE LATE BR. S. W. ROBINSON.

THE following extract from the eloquent eulogy on the life and character of the late Brother Robinson, before Cosmopolitan Consistory, of New York, by Ill. Br. Albert G. Goodall, 33°, gives some particulars relative to the personal history of the deceased that have not appeared in our pages, but will be interesting to his many friends in this city: —

Simon Wiggin Robinson drew his first breath among the granite hills of New Hampshire, being born at New Hampton in that State, on the 19th day of February, 1792. His father, Captain Noah Robinson, a native of the same State, was a staunch and loyal citizen of the old school, and did honorable service for his country during our revolutionary struggle.

At the age of twenty, Br. Robinson was also in the service of his country, and, as Adjutant, was stationed at Portsmouth, N.H., during the war of 1812. At the close of the war, he left the army and located in Boston, where he entered into active commercial business, in which he continued until about 1845, when he retired with a moderate competency. He was twice happily married, and two sons, two daughters, and his widow, now survive him.

He was a member of the Legislature of Massachusetts in 18—, but never entered into the active political arena, or became a partisan of any of those varied and exciting events that often sweep like a whirlwind over the land. During his active career, he studiously kept within bounds of all mankind, pursuing the even tenor of his way in all that constitutes a *man*, a citizen, and a Mason, maintaining throughout this long journey of life, a spotless character and an honored name.

What higher tribute can the living bestow upon the dead?

In his social relations he ever preserved that even, frank, truthful, pleasant disposition, that won for him the sincere esteem and attachment of a large circle of friends, which continued in the most harmonious concord during his long earthly existence.

The masonic record of Ill. Br. Robinson, presents that same pure type of unblemished character that was so marked throughout his business and social life, and won for him a name that will long be cherished with fraternal recollection.

He was initiated in Mount Lebanon Lodge, Boston, on the 29th day of November, 1819; received the Fellow-Craft Degree, the same date; and raised to a Master Mason, January 20, 1820; admitted a member, February 28, same year; and was Worshipful Master of the Lodge for several years; serving also as Treasurer from 1828 to 1843. For his long active services to the Lodge, he was made an Honorary Member, March 12, 1849.

He was Grand Scribe of the Grand Royal Arch Chapter of Massachusetts, in 1834 and 1835; Grand King in 1836; and Grand High Priest in 1837, 1838, and 1839. After filling several important positions in the Grand Lodge of Massachusetts, he was elected Grand Master of that Body in 1840, presiding during his term of office with marked ability and benefit to the Craft, in that oldest Masonic Jurisdiction in our country.

In Templar Masonry, he also filled the highest position, and presided a Grand Commander over the Grand Encampment of Massachusetts and Rhode Island.

In 1851, Br. Robinson received the 33° from the Supreme Council Ancient Accepted Rite, at Boston, and became an active and zealous worker in that Grand Body. He was Grand Treasurer of the H.·. E.·. in 1859, and Lieut. Grand Commander under Ill. Br. Raymond in 1861, which office he held until 1865, when he became the P. Sovereign Grand Commander of the Supreme Council A. A. Rite for the Northern Masonic Jurisdiction of the United States, the duties of which he discharged with credit to himself and satisfaction to his brethren, till his resignation of that office on the 16th day of May, 1867, being the last official position he held in the Masonic Society, in which he had devoted over thirty years, as an active member and zealous worker for the maintenance of its golden rules and cardinal principles.

During my late visit to South America, I had the pleasure of receiving his diploma of Honorary Membership from the Supreme Council, Grand Orient of Brazil, Valley of Lavridio, at Rio de Janeiro, and anticipated the pleasure of fulfilling the request of that Grand Body, by delivering the document to Br. Robinson in person; but before that opportunity came, he had passed away, and the sacred parchment now lies among the emblems of mourning upon his bier, (our altar,) a fitting memorial to remind us of the uncertainty of life, and the certainty of death; and that we, too, may be stimulated to labor on in the hope of making our lives sublime, —

> "And when departing, leave behind us
> Footprints on the sand of time."

For several months previous to his death, he devoted himself exclusively to the quiet, social, domestic family circle, receiving with a Christian resignation, during his declining health, the silent admonition of his approaching end, and with a self-consciousness of having performed his allotted task and pilgrimage on earth, he carefully arranged his wordly affairs, portioned out his masonic papers to old and devoted associates, and when the last hour came for yielding up the spirit to the God that gave it, he calmly and with great composure passed away to the realms of immortality. He died at his residence in Lexington, Massachusetts, on the 16th day of October last, surrounded by his family and intimate friends. His death and the hour for the funeral was duly communicated to the Fraternity in his immediate vicinity.

On the 20th of October, the remains of Ill. Br. Robinson were quietly deposited in their lasting resting place at Mount Auburn Cemetery, and those of our Fraternity who may hereafter visit that beautiful, romantic spot and silent city of the dead, should for a moment turn aside from life's busy walks, and musing awhile amid the waving branches and rustling leaves that sing the mournful requiem of departed worth, pause and write in the heart's warm tribute to the memory of our lamented brother, giving a passing gaze on the green mound, where —

> "Peaceful he sleeps with all our rites adorned,
> Forever honored and forever mourned."

A PRAYER.

BY PHIL. WOODLEY, ESQ.

DEDICATED TO THE CHILDREN OF MY BROTHER MASONS.

To Thee, Great God, I bend this faithless knee,
And pray it bow to naught else here below:
So let me live from sin's dominion free
That mercy will Thy Peace at last bestow.

As born of Heaven, on it my eyes be bent,
As if each fleeting moment was my last;
As clothed of Earth, so let each hour be spent
In watching the temptations round me cast.

Teach me that Thou this mortal frame hast made
To serve some talent given it in charge; —
If not as bright as that to others paid,
'Tis God who gives — my field, this world at large.

If pains and toils around my pathway lie,
My daily peace beset by daily fears;
Teach me that in that Land beyond the sky
There's ringing joy to pay for all earth's tears.

Help me resist my rising passion's sway
When smitten on my cheek by friend or foe;
Oh, Lord, my God, learn me that Christian way
Of turning unto him the right also!

Make me to love Thy Holy Book Divine;
With body, mind, and soul, to love Thee too;
Oh, train this sinful, selfish heart of mine
To love my neighbor as Thy children do!

And when Death comes to end this mortal strife,
By giving back to earth his borrowed clay,
Oh, Father, then forgive the faults of life
And take me home, through Jesus Christ, I pray!

Eagle Rock, North Carolina, January 16, 1869.

DEATH OF ILL. BR. T. BIGELOW LAWRENCE, 33°.

Colonel Timothy Bigelow Lawrence, Consul-General of the United States for Italy, died in the city of Washington quite suddenly on Sunday afternoon, March 21. He had but recently returned from abroad, and had gone to Washington to witness the inauguration. On the way to that city he caught cold, which was followed by a malignant sore throat. An abscess formed in his head and pressed upon the brain. This abscess broke on Sunday and pushed one eye from the socket, rendering Colonel Lawrence insensible and causing speedy death.

Colonel Lawrence was born in Boston, November 22, 1826. He was the fourth son and fifth child of the Hon. Abbott and Katherine Lawrence. He prepared himself for college, and graduated at Harvard in 1846. Soon after he became aide-de-camp on the staff of Governor Briggs. In 1849, he went to England with his father, who had been appointed minister to that country, and remained there as an attache of the American legation until 1855, when, upon the death of his father, he returned home. In 1862, having during the interval travelled much in this country and Europe, he was sent by the government to Florence and held his position there until his death, filling it with ability and to universal acceptance. His ample private means was generously used in supporting the dignity of his office, and he became a favorite with all of our citizens who were brought in contact with him. He was a gentleman well versed in the duties of his office; familiar with the politics of his own country and of Europe; quick to comprehend questions submitted for his decision; courteous and affable, and liberal in his views. During the war his sympathy with the national cause was warm, and his aid was freely given; his bodily infirmity, deafness, alone preventing him from returning home and rendering personal service in the field. He made a short visit to America about two years ago, and recently obtained leave of absence again, and after a short stay in this city started for Washington, where his death occurred.

Colonel Lawrence was twice married; first to Miss Sallie Ward of Louisville, Kentucky, Dec. 5, 1848; and, second, to Miss Elizabeth Chapman, daughter of Judge Chapman, of Doylestown, Pennsylvania, March 16, 1854. The latter survives him.

Col. Lawrence was a member of the Supreme Council, 33°, for the

Northern Jurisdiction of the United States and its Representative near the Supreme Council of Italy. An official letter from him, and probably the last masonic letter ever written by him, will be found in another page. He was warmly attached to the Institution, and readily availed himself of every opportunity that offered to advance its interests. His loss will be deeply regretted by all brethren to whom he was personally known; and by all such he was loved and honored, alike for his masonic and social qualities.

ROBERT LASH LODGE.

Robert Lash Lodge, of Chelsea, observes its Quarterly Meeting, by a social sit-down, pleasantly enjoying the hour, and illustrating, in a very agreeable manner, the most prominent principle of Masonry; for the promotion of sociality and brotherly unity underlies the charity that is a fruit of the kindness eliminated. One of these Quarterly Meetings, of a peculiarly interesting character, was held on the evening of February 24, at which were present a brilliant array of masonic magnates, who are honorary members of this young Lodge. These consisted of W.P.G. Masters Winslow Lewis, Wm. Parkman, Wm. D. Coolidge, and C. C. Dame, W.G.M. Wm. Sewall Gardner, and William Sutton, C. W. Moore and R. L. Robbins, and Br. D. N. Chase.

W. Tracy P Cheever, D.D.G.M., presided, by invitation of W.M. Dillingham, and under his inspiration the moments passed very happily. A new feature, that heightened the interest of this occasion, was the introduction of a book of original songs, written expressly for this Lodge, appropriate to each degree and condition of those present, the singing of which, at intervals, by the Nightingale Club, gave a pleasing variety to the feast of reason that transpired.

The guests of the evening were welcomed in a neat speech and the "Honorary Members' Song," which embraced all the names of those present, and ambitiously went among the distinguished of the Fraternity for more; and W.G.M. Gardner was called up by the toast — "The plant of Freemasonry, destined to grow and flourish under the culture of our accomplished Gardner."

The Grand Master responded in a speech tributary to the memory of Robert Lash, and complimented the Lodge upon the course it had adopted in illustrating the social — the family — relations of Freemasonry. This sociality was better exemplified in small Lodges, where all are known to each other, and where comfort and companionship are better enjoyed.

W.P.G.M. Lewis was introduced as a lineal descendant of St. Luke the "beloved physician," who said, that while others present represented all degrees of Masonry, he had attained to the degree of old age, which he affirmed to be a very miserable degree. He gave a short but feeling address in praise of the virtues of Masonry so well shown in the life of the one whose honored name the Lodge bore. He alluded to the devotion of Robert Lash to the Institution, and also that of those so well qualified to appreciate its virtues, citing the case of one who, from age, was induced to ask his discharge, which was granted, but whose heart failed as soon as the door closed behind him, and he returned, begging to be reinstated, to die with his brethren. The remarks of this veteran were received with the deepest interest.

R.W. C. W. Moore, P.D.G.M., the early companion and friend of Robert Lash, who, with Dr. Lewis, were intimately associated with him, was introduced as the "Compendium of Masonry," and gave a review of the exemplary life of Robert Lash. In the dark hours of Masonry, when character was a matter of consequence, he was above reproach, his integrity beyond doubt, and the most malignant of the revilers of the institution confessed his personal worth.

W.P.G.M. Coolidge made a pleasant speech, commending the social auspices of Masonry, and closing a brief tribute to Robert Lash with the toast: "Memory of the Past — Hope of the Future."

W.P.G.M. Parkman was called to his feet as the "Admirable Crichton of Masonry, who praised the genial influence of Masonry, and pronounced it a great invention of King Solomon in conceiving an Institution in which men of all opinions can pull in a common harness. Robert Lash was a humble man, but his devotion to duty made him prominent.

R.W.P.G.M. Dame made a brief speech, commending the social characteristics of the Lodge, and trusted that the light it shed would stimulate the fraternity everywhere.

R.W. Wm. Sutton, in a few remarks, closed the speechmaking of the guests.

Speeches were then made by several members of the Lodge, and many good things were said and sung; Mrs. Partington being in her best humor, and Ike in his best voice. The old lady had been riding the velocipede, in which she found great difficulty, and experienced a new sensation, which she described in rhyme.

On the above occasion there were no liquors, and the enjoyment was of the most elevated character, needing no stimulus beyond the inspiration of the moment. No one ever looked on a happier scene. Another feature connected with these gatherings: we learn that the expense does not come out of the fund of the Lodge, but that each contributes his quota, if able; if not, some one else does it for him. Thus no burden comes upon the Institution — an example that also deserves being followed. — [*Condensed from the Flag of our Union*].

TOO MUCH DISCIPLINE.

[From the New Jersey report on Foreign Correspondence.]

We find ourselves compelled to differ from the committee, in what they say upon the subject of masonic discipline. They complain that there is not enough of masonic discipline. We believe there is *too much.*

There is a very prevalent, and, as we think, a very erroneous idea, that masonry requires from its votaries, moral *perfection.* There is no warrant in the history, the traditions, or the ritual of the Craft, for such an assumption. On the contrary, the Institution of Masonry recognizes the frailty of human nature, and the necessity of fraternal co-operation and assistance to keep the weak and erring in the straight path. When a Master Mason, in a moment of weakness, excitement, or temptation, has fallen from his high estate, it is too often the case that his "unco-righteous" brother, who may have violated, in a less obtrusive manner, the *spirit* of his obligation twenty times, where the offender has violated its *letter* once, will immediately sit down and prepare charges. In so doing, he is frequently guilty of a flagrant violation of his own vow. He forgets that, under such circumstances, his first duty is to support a falling brother, and whisper good counsels in his ear. Too much care cannot be taken in the examination of the worthiness of a candidate before his admission. A Lodge accepts a member much like a man does his wife, "for better, or for worse." We, by no means, intend to be understood by this remark, as intimating that a Lodge has not the power, and that it is not often its duty, to exercise its power of discipline to its fullest extent. But we do mean to say, that the relation existing between Mason and Mason is such, that it should not be severed for slight reasons, and not until the utmost resources of charity have been exhausted. We repudiate the idea entertained by some, (we trust not by the Wisconsin Committee,) that the only duty which a Lodge owes to an erring brother, is the duty of suspension or expulsion.

> "Strike a man when he's down, again and again!
> By the fist of thy father, I blush for thee, Ben!"

We are utterly astounded to see that the Wisconsin Committee, in order to remedy this lack of discipline, propose that charges should be made *anonymously.* We protest against such a doctrine. We protest against it, because anonymous communications are always unmanly, frequently cowardly, and generally malicious.

It is our experience, that in a large, very large, majority of cases, more injury than advantage accrues to the Craft from masonic trials. A division is created in the Lodge, brethren take sides, asperities of feeling are engendered, rash words spoken, and the harmony of the Lodge destroyed for years. More than likely, such irregularities will occur, as will compel the Grand Lodge to reverse the decision of its subordinates. As a general thing, a masonic trial, like an ecclesiastical trial, is a caricature and travesty upon the administration of justice.

These remarks are written for New Jersey, and not for Wisconsin, although we believe that there is the same amount of human nature in Wisconsin as in New Jersey, in proportion to the population. To the brethren of New Jersey, we commend these words of the great and good Dr. Chalmers: —

"The little I have seen in the world, and known of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through; the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world, that has little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone, happiness gone, I would fain leave the erring soul of my fellow man with Him from whose hands it came."

A SERIOUS LOSS NOBLY REPLACED.

It having been made known to a few of the members of Occidental Sovereign Consistory, S.P.R.S., A.A. Scottish Rite, at Chicago, that while our Ill. and Venerable Br. Killian H. Van Rensselaer, 33°, Past Sovereign Grand Commander of the Supreme Council for the Northern Masonic Jurisdiction of the United States, was on his way from his home, Cheviot, Ohio, to attend the Convocation held under the auspices of the former Body, he had been relieved by a pickpocket of his watch, they went to work with that promptness which charaterizes Western men generally, and in a few minutes, a sufficient sum was subscribed to make up the loss.

All the arrangement having been privately made, a costly, handsome gold watch, appropriately inscribed, with a rich gold chain attached, was presented to him by the members of the Consistory. Dr. V. L. Hurlbut, 33°, Sovereign Grand Inspector General, in making the presentation in behalf of the Consistory, spoke feelingly, and somewhat as follows: —

"Illustrious Brother Van: I am desired by the Sublime Princes of Occidental Sovereign Consistory to present to you this trifling testimonal, as a tangible evidence of the warm affection with which you have inspired us. This simple gift is in no degree commensurate with the weighty obligations which, by untiring devotion to our cause, you have laid upon us. No one brother has done so much as yourself towards establishing the enviable reputation of the Rite in the Northern Jurisdiction of the United States of America. You stand among us as an apostle of the A.A.S. Rite, having climbed to the Pisgah height of masonic knowledge, gathering and treasuring as you went, the holy truths whose practical application purifies and elevates the soul above the grosser elements of life — a mine of rarest wealth, with resource unfailing. We trust this will be a cherished souvenir reminding your daily of the bond which unites us in one brotherhood, and which we hope will draw us in still closer fraternal embrace to your great loving heart, and continually bring to your mind the faces not only of those you have this night, but also the many others here presented whom you have raised to this high grade. Will you please accept?"

In responce "Br. Van" made a few appropriate and feeling remarks, expressive of his gratification and pleasure, and so ended the pleasant little episode.

NEGRO LODGES IN CANADA.

R. W. Br. Thomas B. Harris, Grand Secretary of the Grand Lodge of Canada, writes to R.W. Br Gouley, Grand Secretary of Missouri, under date Dec. 26, 1868, as follows: —

"The Grand Lodge of Canada, A.F. & A.M., has no colored Lodges hailing under its jurisdiction, either within or without its legitimate masonic territory. There are, I am informed, Lodges of *colored* Masons (so called) in Canada; and they also have what they call a Grand Lodge. The whole organization springs from the warrant granted to a number of colored Masons, under the name of "African Lodge," to Prince Hall and others residing in Boston, Massachusetts, which Warrant was subsequently revoked and cancelled by the Grand Lodge of England.

"The Grand Lodge of Canada looks upon the organization as clandestine, and, undoubtedly, the (negro) Lodge in your city (St. Louis), springs from the same source, and is likewise clandestine."

There is not, then, a lawful Lodge of colored Masons on the whole North American continent, and excepting the island of St. Domingo and one or two of the new (colored) settlements on the coast of Africa, not one in the world. There are, nevertheless, colored Masons in this and other countries who are in good standing in the Fraternity. And it is worth considering whether the welfare of the Institution, in this country, at least, is to be advanced by the establishment of class Lodges of every description.

The Fraternity of Michigan propose to erect in Detroit a grand Masonic Temple, to cost 500,000 exclusive of the site, and to establish in connection with it a library and art gallery.

OFFICERS of the Grand Royal Arch Chapter of Rhode Island and Providence Plantations: M.E. Thomas A. Doyle, Providence, Grand High Priest; R.E. Emerson Goddard, Woonsocket, Deputy Grand High Priest; R.E. William Gilpin, Newport, Grand King; R.E. Charles R. Cutler, Warren, Grand Scribe; R.E. Gardner T. Swarts, Providence, Grand Treasurer; R.E. Geo. H. Burnham, Providence, Grand Secretary.

THE LATE BR. S. W. ROBINSON.—We are indebted to the politeness of Ill. Br. A. G. GOODALL, 33°, of the Supreme Council, for a copy of a very beautifully printed and illustrated pamphlet, containing the Proceedings of the "Lodge of Sorrow," held at New York in December last, under the auspices of Cosmopolitan Consistory, in honor of the memory of the late Br. S. W. Robinson, including the admirable eulogy, by Br. Goodal, from which we give an extract in another page. Our brother will please accept our thanks for his courtesy.

ENCOURAGING.—We have received from Washington, since our last issue, such an account of the Grand Chapter *imbroglio* in the District, as leaves not the shadow of a hope of reconciliation among the contestants—at least not until one of the parties dies or runs off!

THE PRINCE OF WALES was made a Mason, at Stockholm, on his late visit to the Continent, and our English brethren are already talking of him as the successor of the Earl of Zetland, in the Grand Msstership. His grandfather held the office in 1813, and most of his uncles were Masons, and held high official positions in the Fraternity.

THE Council of Deliberation, Ancient and Accepted Rite for Pennsylvania, was held at Philadelphia, on the 2d of March, under the direction of Ill. Br. A. E. Starker, M.D. Deputy for the State. The Council voted to recommend the establishment of State Grand Consistories.

HOWE'S MUSICAL MONTHLY.—This is the name of a new Musical publication now presented to the public, and wecan safely say, it is one of the finest magazines of the kind, in the country. It is composed of the popular instrumental and vocal music (the latter having piano accampaniments), of the day. Each number contains six dollars worth of first class piano music for *thirty-five cents*, and is in sheet music form. The first number consists of waltzes by Strauss, Godfrey, &c.; Galops from Faust and Parlow; Polkas, &c.; besides the popular and enlivening songs of "Captain Jinks" and "Champaign Charlie;" beautiful ballard, entitled "Listen to the Nightengale," "O would I were a bird," Christmas Carol," &c. Once more we beg to recommend this magazine to the musical public. It is worthy their attention. Publishedand sold by Elias Howe, 103 Court street, Boston. Sent by mail, post paid, on receipt of thirty-five cents.

"ONWARD."—The April number of this new serial is before us; that for March having miscarried in the mails, or been stolen; the latter being most probable. The number for the present month, in its variety and raciness, mightbe some compensation for the loss, did it not make us feel it the more keenly. Among the contents are three additional chapters of the interesting tale of "The Lost Sister;" and four of the "The Yellow Chief;" and these are followed by some fifteen or twenty shorter papers of equal interest. It is just such a work as one likes to take along with him on a journey in the cars, or at home to while away a leisure half hour after dinner. Carlton, publishers, New York. Capt. Mayne Reid, editor.

THE GALAXY for April has a rich and varied table of contents. Among the leading articles, are a continuation of Chas. Read's admirable story of "Put yourself in his Place;" a well written and sensible political article, on the "Great Danger of the Republic;" two more chapters of Mrs. Edward's charming story of "Susan Fielding;" a good article on the Astor Library; another on "Animal Food;" and still another on "Our Great Farmers;" besides a variety of other seasonable and interesting notices, all of which go to make up a first class magazine. Sheldon & Co., New York, publishers.

ELEGANT FURNITURE ESTABLISHMENT.—Those of our readers who have a taste for, or feel an interest in rich and elegant house furniture, will be gratified by a visit to the new rooms, just opened by our Br. Toussaint, No. 226 Washington street. The articles are all of his own manufacture, and are unsurpassed in their beauty and workmanship.

THE FREEMASONS' MONTHLY MAGAZINE.

VOL. XXVIII.] MAY 1, 1869. [No. 7.

THE DIFFICULTIES IN NOVA SCOTIA.

THERE has been so much of misapprehension, and hardly less of misrepresentation, in certain quarters, on this side of the "eastern boundary line," in respect to the existing masonic difficulties in Nova Scotia, that we feel constrained, as a simple matter of justice to all parties, to give the following official communication a place in our pages, for the information of those of our readers who, from their official position, may feel an interest in the subject. In doing so we do not deem it necessary to discuss, other than cursorily, the relative rights, or existing relations, of the parties to the controversy. It may not, however, be amiss to bear in mind while considering the subject, that the Province of Nova Scotia, like all the other dependencies of the British Crown, except Canada (which achieved its masonic independence by a successful rebellion and revolution), is now, and has been for more than one hundred years past, held by the Grand Lodges of England, Scotland, and Ireland, in *common*, and not in *severalty*, as masonic territory, to the exclusion of all foreign masonic powers or governments, on the same principle, and by the same authority, that the territories of the United States are held and occupied by the Grand Lodges of this country, to the exclusion of those of Great Britain, France, &c.

Applying this rule of possession to the case before us, it follows, as a logical sequence, that, not possessing independent and separate rights of domain, neither party is authorized to transfer its individual powers in the Province to another, to be held and exercised independently of the remaining parties to the original inheritance, though either may, undoubtedly, relinquish its interests in favor of its associates as joint legatees. It would not, therefore, alter or improve the case if it were true, as is claimed, that the Grand Lodge of Scotland has intimated a willingness to accept the proceedings of its subordinates in the Province, and on certain specified conditions, to acknowledge the body formed by them, as a Grand Lodge, irrespective of any determination by the Grand Lodge of England. The exercise of such a power would be not only a usurpation, but an indignity to its associates. It has not, however, taken or contemplated any such unworthy measure. On the contrary we have the official statement of its Provincial Grand Secretary, that "both the Grand Lodges of England and Scotland, have most positively refused to ackowledge or countenance the new Body." This sets the question of separate action at rest, and conclusively demonstrates that whatever is to be done in the way of recognition by the, at present, only lawful and competent parties, is to be done by mutual consent and co-operation. No such consent having been given, the status of the new Body remains masonically unchanged and irregular, nothwithstanding its recognition by several of the intelligent Grand Lodges of the United States; and we intend no disrespect or imputation of intentional wrong, in suggesting that some of these Grand Lodges may probably have acted without giving to the subject the careful consideration that its own importance, and the respect due to the parent Grand Lodges of Great Britain demanded; or that, otherwise, their decisions were predicated on erroneous or insufficient information.

The subject may be further illustrated by a brief reference to a case of recent occurrence among ourselves, and in relation to which it may become necessary for our own Grand Lodges to adopt decisive measures. We refer to the unmasonic and reprehensible conduct of the Grand Orient of France, in recognizing a Body in New Orleans which has insolently assumed to exercise coordinate powers with the lawful Grand Lodge of Louisiana, in establishing Lodges in that jurisdiction. And yet, we confess to a difficulty in perceiving wherein the difference lies between the usurpation of the rights of the Grand Lodge of Louisiana, by the illegal Body at New Orleans, and the assumption of those of the Grand Lodges of Great Britain, by the so-called Grand Lodge of Nova Scotia. Louisiana is no more the masonic domain of the Grand Lodge of that State, than Nova Scotia is the lawful jurisdiction of the Grand Lodges of England and Scotland; or, that our unoccupied territories are the rightful inheritance of the Grand Lodges of the United States, to the exclusion of all other masonic powers. It is very proper, doubtless, and certainly very characteristic, that we should desire to see our neighbors, and everybody else, in the full enjoyment of unrestrained "liberty and equality," with the privilege of doing as they please, so that they do not interfere with our interests or rights; but it is well to bear in mind that, when we send our chickens out, they may chance to come home to roost. It is with an ill grace that we declaim against the Grand Orient of France for recognizing a rebellious Body in a sister State, while, not to be squeamish about words, we are doing the same thing in a neighboring Province. The only actual difference in the two cases seems to be, that the admission of the lawfulness of the first would destroy the jurisdictional supremacy of every Grand Lodge in the Union; while, in the second, our interests are not immediately affected by it. And, if this were the extent of the evil, we might, perhaps, in the latter case, overlook the principle which underlies the irregularity of the proceeding, and leave its adjustment to the parties more directly interested in it. But our Institution is predicated on certain fundamental and essential laws, which are of universal application, and on the observance of which, its unity, and consequent continuance, as a distinct and universal association, depend. One of the most essential of these laws is, that every person, wishing to join the Society, shall be received according to a certain prescribed formula, and in a Lodge regularly authorized, by competent authority, to receive him. If otherwise received, however well and truthfully he may have been instructed in the mysteries, or however respectable may have been the medium through which he was received, if it were not lawfully constituted, he is to be regarded as an irregular Mason, with whom Masonic intercourse would be unlawful. The lawful organization of the Body, claiming to exercise the powers of a Grand Lodge, is, therefore, a question of grave importance, in the rightful determination of which the Fraternity, beyond its own immediate jurisdiction, are eqully interested with itself. It is not to be decided hastily, nor under the influence of personal preferences or national prejudices, but strictly according to the facts, and the law and the usages of the Fraternity. In regard to the former, — the law and the usage — we suppose there can be no difierence of opinion among intelligent and well-informed Brethren; as respects the latter, there is not the same agreement, — the immediate parties to the controversy themselves differing in some particulars, which we regard as non-essentials, but which, in certain quarters, have been thought to be of the highest importance, and have been allowed a greater influence in controlling their decisions than, in our opinion, they are entitled to. We do not, for instance, believe that the legality of the new Body in Nova Scotia, rests upon the fact, whether it was formed by a majority or minority of the Scotch Lodges in the Province, any more than we believe that it is competent for a majority of the Lodges, in any State of the Union, to secede from the existing Grand Lodge and form a new one. Others have thought otherwise, and, with a view to obtain the most authentic and reliable information on the subject, we addressed an official note to the proper authorities at Halifax, to which we received the following answer : —

HALIFAX, N.S., 17th Feb., 1869.

CHARLES W. MOORE, Esq., *C. G. S. of Grand Lodge of Massachusetts,*

R. W. DEAR SIR AND BROTHER. — I am directed by the Hon. A. Keith, R. W. Provincial Grand Master for this Province, to acknowledge the receipt of your communication of 9th inst., asking information on certain points concerning the formation of the Body styling itself "The Grand Lodge of Nova Scotia," and to reply to your several enquiries as follows : —

First. — Ten Scottish Lodges at first seceded, but the charters of three were restored on petition of several of their members. None of the English Lodges joined in the movement.

Second. — Eleven Scotch Lodges (including three in New Brunswick and one in P. E. Island) and all the English Lodges, remained true to their parent Bodies.

Third. — Three Scotch Lodges have since joined the new Body, and all the English Lodges still retain their allegiance.

Fourth. — There are now *four* Scotch Lodges and about thirty English Lodges under my jurisdiction. The three Scotch Lodges in New Brunswick have recently established a Provincial Grand Lodge of their own, and are, consequently, no longer under my supervision ; in addition to this there are three Lodges under dispensation, who contemplate applying to Scotland for Charters at an early day.

Fifth. — Both Grand Lodges of England and Scotland have most positively refused to acknowledge or countenance the new Body, and authorized me to proclaim them as clandestine.

The general feeling amongst the Craft seems to be in favor of a Grand Lodge of Nova Scotia, which would comprehend *all* the Lodges under *one Head,* and an effort is now being made, with that object in view, which has every prospect of success, and which, *being unanimous amongst the Lodges,* will command the approval of the parent Grand Lodges of England and Scotland, who have signified as much as that an expression of the majority of the Lodges in the Province, in favor of one united Grand Lodge of Nova Scotia, would receive their favorable consideration. We entertain the hope that, in June next, this desirable object will be consummated.

I have the honor to be, Dear Sir and Brother, fraternally yours,

GEO. FRASER,
Prov. Grand Sect'y, Scottish Authority.

P.S. I should have said that, in view of the anticipated consolidation of the Craft in this Province, a joint Committee of the several Bodies has been appointed and is now at work preparing terms and propositions that will meet with the approval of all parties, and result in the union of all the Lodges (including those holding under the new Body, called the Grand Lodge of Nova Scotia, already referred to), under one Head. The R. W. Provincial Grand Master, Keith, who is very anxious for the accomplishment of that object, is to be selected, I believe, to the honor of the Grand Mastership of the new Grand Lodge, when formed as anticipated.

G. F.

It appears from the foregoing, that, at the time of the secession of the Scotch Lodges, and the organization of the new Grand Lodge, so called, there were in the Province, under the supervision of R.W. Bro. Alexander Keith, as Provincial Grand Master, thirty English and twenty-one Scotch Lodges, including three of the latter in New Brunswick, and one in Prince Edward's Island, making an aggregate of fifty-one Lodges within the jurisdiction. Of these, *ten*, or less than one-half of the Scotch Lodges, and less than one-fifth of the whole number, renounced their allegiance to the Grand Lodge of Scotland, ignored the authority of its Provincial Grand Master, and organized an independent Grand Lodge; claiming for it exclusive jurisdiction in the territory. This was a bold step ; but it was not a Masonic one, nor in accordance with Masonic law.

The numbers, above given, were somewhat changed by subsequent proceedings on both sides, but, with this, we need not concern ourselves. The first step being wrong, what followed did not make it right.

The reader will be gratified to perceive that the general feeling among the Brethren in the Province is in favor of an independent Grand Lodge, "which will comprehend all the Lodges under one Head," and that efforts are being made to effect a result so desirable and so essential to the peace and prosperity of the Craft there. The Grand Lodges of England and Scotland, we are assured, have signified their readiness to sanction such an arrangement, whenever they are informed that such is the unanimous wish, or nearly so, of the Lodges in the Province. The subject would, therefore, seem to be entirely in their hands, and, if they fail in a fraternal settlement and equitable adjustment of it, the responsibility will rest with themselves alone. We do not, however, anticipate any such unfavorable result, but look forward, with confidence, to an early adjustment of all their difficulties, and the organization of a new Grand Lodge, having, for its presiding officer, their present excellent Provincial Grand Master, the Hon. Alexander Keith, one of the oldest and most zealous Masons in the Province, who has been at the head of the Fraternity there for nearly a third of a century, and who is favorably known and highly respected by his numerous masonic acquaintances in this country. A better choice could hardly be made, nor a fitter compliment paid to him for his long and faithful services.

P.S. Since writing the above we have received a copy of the agreement entered into by the opposing parties, for a final settlement and union, from which we learn that the two contending Bodies will meet, by their officers, certain past officers, and representatives of the Lodges, on the 24th of June next, when the Hon. Alexander Keith will be elected Grand Master, by open vote. The elections will then be completed by ballot. The old Lodges will be allowed to retain their original warrants, under the endorsement of the Grand Master of the new Body. The other necessary details, and the organization of the new Grand Lodge, having been completed, the Brethren will unite in a Grand Banquet, in honor of the occasion, and in commemoration of the day. Such are the arrangements which we understand have been agreed upon by the parties, and their final consummation is placed beyond any doubt.

PAST MASTER'S DEGREE OF THE CHAPTER.

"7, No one can be Master of a Lodge unless he has served as Warden. If he has received the degree of Past Master in a Chapter, it is not necessary for him to receive it again before being installed as Master."

We dissent entirely from that portion of his seventh decision which refers to the degree of a Past Master. A Symbolic Lodge, in its concerns and transactions, as such, has no right to recognize the existence of any other organization professing to be masonic, except Lodges of Master Masons. The reason is obvious. A majority of the members, probably, know nothing of any other society claiming to be masonic, besides Lodges of Master Masons, except from rumor and general reputation. A Master Mason, who is not a Royal Arch Mason, knows nothing, of course, about the right or the power of any Chapter to confer the degree of a Past Master. The organizations are entirely distinct. The action of a Chapter, Council, or a Commandery, can, *in no way*, affect a Lodge.. The newly elected Master might, with equal force and propriety, claim exemption from receiving the Past Master's Degree, because he had received it in a Lodge of Sons of Malta. We thought that this question had been definitely settled adversely to the decision above cited, and were somewhat surprised to find this opinion coming from a brother so intelligent and well informed as brother Bates.—*New Jersey*.

THE POPE AND FREEMASONRY.

The Paris correspondent of the "New York Journal of Commerce," in a recent letter to that paper, furnishes some interesting particulars of another violent denunciation of Freemasonry by his Holiness, the Pope, which we have not met with elsewhere, but which are too characteristic of the amiable virtues of this pretended successor of St. Peter, to be passed over wholly unnoticed. Such neglect might be construed into contempt for the imbecility of the Head of "the Church," while, on the contrary, we regard him as really a sagacious bigot and accomplished religious tyrant.

Masonry would be at peace with all religious denominations. Religious quarrels are inconsistent with the spirit of her organization, and injurious to her prosperity. She has no prejudices against the Catholic Church, as such; but, it is only fair to say, that, in view of the long-continued persecutions she has suffered at the hands of its priesthood, she has very little love for it. She is content to leave it to work out its own salvation or condemnation, — to go itself, or to send its disciples, to Paradise or Purgatory, or further on, in its own way and in its own time. In this work, Masonry will not interfere with it, and it only asks, in return, that it may be treated with a like liberality. But, unfortunately, liberality and catholicism, as interpreted by the Church of Rome, are opposing terms; and it is doing that Church no injustice to say, that it is as confirmed in its bigotry as it is relentless in its persecutions. It holds the minds of its disciples literally bound in chains of iron, and visits dissenters from its prescribed dogmas with merciless vengeance. The rack and the dungeon are its arguments, and the stake its congenial persuasive. Recantation or death is the doom of the disbeliever in its immaculate righteousness, and the denial of its supremacy over body and soul the unpardonable sin of its theology. Even in its mildest regime it pushes its vindictive persecutions as far as bigoted folly can push them, or duped patience bear them. Its appeals are to the prejudices of the weak, the fears of the timid, and the credulity of the ignorant. And we all know the unequal terms on which reason encounters appeals from such a source. Set a thousand of the strongest arguments that the human intellect can furnish against one suspicion, conjured up from the dark mind of a bigot or fool in pontifical robes, and the chance of victory is on folly's side. This is the vantage-ground of the Pope, and he uses it among his own followers, with the skill of an expert and the vindictiveness of a tyrant.

The history of the Papal Church, for the present century at least, does not, perhaps, afford a more striking illustration of the absolute and tyrannical power which its head exercises over his subordinates, of even the highest degree, than that, a too brief outline of which is furnished by the correspondent of the "Journal of Commerce," above referred to. The official dignitary, whose conduct is denounced, is no less a personage than the Archbishop of Paris, and the occasion no less than the burial of a Marshal of France, — the Commander of the National Guard, and the personal friend and favorite of the Emperor! The Paris correspondent states the case, as follows: —

> "More than a year ago, Marshal Magnan (one of the chief actors in the *coup d'etat*), died. He had been nominated, by the Emperor, Grand Master of the Masonic Lodges of France. But the Archbishop of Paris, nevertheless, assisted at his funeral. This appears to have been a very grave offence; and he is told, by the Pope, that he 'ought to have known that that sect — the Freemasons — would parade its ensigns' on the occasion, and that both it and 'other similar associations of iniquity' had been condemned by the Roman Pontiff. And then the Pope launches out into an anathema on the poor Freemasons, which is so tremendous, that I cannot forbear quoting it, as a specimen of what may be called Papal Billingsgate: —
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> 'These Freemasons,' he says, 'are nothing but sects of iniquity, bound together only by complicity in odious crimes. They are full of perverse manœuvres and diabolical artifices; corruptors of morals and destroyers of every idea of honor, truth, or justice; propagators of monstrous opinions; disseminators of abominable vices and unheard of wickednesses; overthrowers of all authority, whether of the Catholic Church or civil society; and capable' (such is the astounding conclusion) 'of driving God himself out of Heaven, if it were possible!'
>
> "Who will venture to wear an apron, or dine at a Freemason's dinner, or attend a Freemason's funeral aftet this! And who could ever have supposed, except on 'infallible authority,' that a quiet, inoffensive body of philanthropic gentlemen, who occasionally dine together, and generally seem to be occupied with charitable pursuits, could have in view such nefarious designs as the above!"

The blasphemous sentence, with which the Pope concludes his diabolical anathema, as given above, though shocking to every true christian, is worthy of the vindictive spirit which he and his predecessors have availed themselves of every opportunity, to manifest toward all persons who do not acknowledge the infallibility of the Romish Church.

Following the example, or the directions of his Holiness, the Cardinal Segur, at Paris, has recently written a book, entitled the "Freemasons, — What they are, — What they do, — What they are aiming at," — a translation of which has just been published, in this city, by Mr. Patrick Donahoe, under the sanction of the "Bishop of Boston," which is so full of ridiculous absurdities and childish crudities, that we have the charity to believe that the Pope himself would disown it, should it ever fall under his notice. It is the weakest and vilest thing of the kind ever issued from the American press, and Bishop Williams, who is an intelligent and educated American citizen, has, in lending the sanction of his official name to its publication, been guilty of a folly, inconsistent with his character and derogatory to his profession. As a literary performance, it is beneath the dignity of contempt; and, as to its truthfulness, the father of lies would, himself, be ashamed to own it; not because it is not malignant and wicked enough, even for him, but because of its inherent weakness and folly. As respects Masonry, it is perfectly harmless. It is adapted to the capacity, and evidently designed for circulation among the more ignorant and credulous classes of the Catholic Church, where its influence will be felt, in giving a new impulse to religious prejudices, which it should be the aim of the clergy of that denomination to soften and remove. They have nothing to fear from the propagandism of Masonry. She will never seek to increase her numbers from that source. The character of the stock is not such as to make it a desirable acquisition to any Society, not exclusively imbued with the Romish faith and prejudices.

ADVANCING CANDIDATES.

THE Grand Master of Oregon holds the following views on this subject: —

> "After a candidate has been elected, and received one or more degrees, he is vested with masonic rights, and is entitled to a fair trial upon every imputation laid against him; and, unless charges are preferred for some unmasonic conduct, he is entitled to advancement when a constitutional time has elapsed, and the necessary proficiency has been made. I gave the following as my decision: The law in this jurisdiction is, that a clear ballot on a petition for the degrees, entitles the applicant to the three degrees, and his advancement can be stopped only by a presentation of charges, or his failing to become proficient in the preceding degrees."

UNIFORMITY OF THE WORK IN MICHIGAN.

JUDGING from the following interesting, and, we do not doubt, entirely reliable report, we are much inclined to the opinion, that there is not a masonic jurisdiction in this country that presents a fairer or more creditable record of the prosperous condition and uniformity of the work and lectures of its Lodges, than that of Michigan; the Grand Lodge of which State adopted the work as revised by the National Masonic Convention, at Baltimore, 1843, and has been one of the most faithful in preserving it. Its compensation is in the excellence of its Lodges; and is ample. Much of the individual credit that attaches to this result, is, doubtless, due to the personal labors and faithfulness of the venerable brother, Stillman Blanchard, who, for the last twelve years, has held the office and *performed the duties* of Grand Lecturer; and we are happy to see, by the proceedings, that his Grand Lodge has manifested its appreciation of his services, by a generous donation of *six hundred dollars.*

The following is from his report for the past year: —

> "In order to promote uniformity, by expelling the flickering and uncertain lights, which rendered the darkness more visible, some of the ablest and brightest Masons in the land, from twenty-seven States of the Union, assembled in Convention at Baltimore, in 1843, and, from their true and faithful memories, engrafted on the body of Freemasonry, the almost forgotten treasures of the past, robing it in the grand vestments of centuries, and adorning it with the pure symbolical literature of former days, which never can mislead.
>
> "Thus divested of the useless rubbish which had gathered around it, like the moss on the walls of a once beautiful and time-worn temple, they presented it to the Craft, not as their work, but as the work of ages, the substance or the essence of all that is known, or, perhaps, ever will be known, of the first three degrees of Masonry, of which this Grand Lodge is but a link in the vast chain that connects each Mason with the workmen on the unfinished Temple, nearly three thousand years ago.
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> "The early Lodges of Michigan were aware that their work was defective, which led to the adoption, in 1845, of what was then called the Baltimore, or National work. Notwithstanding this edict of the Grand Lodge, the lectures and work were slowly and imperfectly introduced into our Lodges, as appears from the following extract from the report of a Committee of this Grand Lodge, presented and published in the proceedings, ten years after the adoption of the edict. The Committee say: "They are satisfied that there are only about *one-sixth* of the Lodges in this jurisdiction, that confer the degrees in accordance with the work adopted by this Grand Lodge."
>
> "From after observation, I am convinced that the report of the Committee, in the main, was correct; but they might, with propriety, have gone even further, and stated, that not a Lodge, in this jurisdiction, had applied the lectures to the work, and the work to the lectures, as originally designed to harmonize — dove-tailed together, as it were, in units — the principle, theory, and work embraced in the revised ritual and work of the Baltimore Convention. That this was known to the Grand Lodge is apparent from the following language, embraced in a resolution adopted at the Communication held in January, 1857: —
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> "'*Resolved,* That the Grand Visitor and Lecturer be instructed to visit, during the coming year, each Lodge in this jurisdiction, and shall perfect, in the lectures and work of the three degrees, the Worshipful Master, Senior and Junior Wardens.
>
> "At this Communication I was first elected Grand Visitor and Lecturer, having eighty-four Lodges working under Charters to instruct, and six under Dispensations. Although the edicts of the Grand Lodge, since 1825, have always been mandatory, and not mere recommendations, there were difficulties in the way of speedily establishing uniformity in the Lectures and Work of the Lodges, which have not been entirely overcome until within the last three years.

I deemed it my duty, in one of my reports, to inform the Grand Lodge of this want of uniformity, in the following language: "To *unlearn* what they had taken so much pains to acquire, and to conform at once, and with alacrity, to the resolution of the Grand Lodge was scarcely to be expected. * * * And if it shall be found that there are still a few of our Lodges working and lecturing in a spirit of apparent innovation upon the Lectures and Work adopted by the Grand Lodge, we must regard that spirit and those innovations with brotherly kindness, for the sake of the noble work performed by our senior Brethren at an early day, when our Institution was revived within our borders, and received an upward impulse through their devoted labors — leaving to 'Time, patience and perseverance, which accomplish all things,' the introduction of entire uniformity throughout the whole of our Masonic Lodges."

That time, at last, has arrived. Go into the two hundred and forty-four Lodges reported within this Jurisdiction at the last Communication, and those working since under Dispensations — question the Masters, the Wardens, and the Brethren from the borders of our lower lakes, all over this Peninsula, and onward to the rugged shores of Lake Superior, where the Lodges are springing up, amid their picturesque scenery, under the supervision of our worthy Brother Flanner, R.W. District Deputy Grand Master of the Upper Peninsula, and everywhere you will find order and uniformity in the Lectures, Work and minor details of the Lodges, as far as human imperfection will permit.

Most Worshipful Grand Master, Grand Wardens and Brothers: The wisdom of your action in former years has led to these results; this is your work, and you may well be proud of it. If, as an humble instrument in your hands, I have aided, in my feeble abilities, in promoting your grand purpose, it is but another evidence of the Scriptural Truth, "That the race is not always to the swift, nor the battle to the strong."

Had all the Grand Lodges and Grand Lecturers been as faithful as our Brother and his Grand Lodge, to their engagements and to the interests of the Craft there would have been, at this time, a much greater uniformity of Work in the country than exists. The system, as revised by the Convention at Baltimore, was as perfect, consistent, and free from objections, as human wisdom and masonic learning and experience could make it. That it has not continued to be so, may be accounted for by a variety of causes, but, mainly, by the fact that itinerant and ignorant Lecturers and ritual tinkers have met with too much encouragement among the Lodges. Until this great evil is entirely removed, it is in vain to hope for anything approximating to general uniformity in the language of the Ritual; and the true friends of ancient Masonry — the Masonry of our fathers — will have abundant cause for congratulation, if even the principles and essentials are allowed to escape their sacriligious hands.

ACCUMULATION OF DEGREES.

The Grand Master of Indiana, in a late address before that Body, has the following remarks on this subject: —

> "In some locations there is a great penchant for an accumulation of degrees. Their name, although not legion, yet there is a goodly batch of them. I can but smile when I recollect, in my early masonic days, of hearing talk of Knights of Constantinople, Secret Monitor, Heroine of Jerico, Confidence Degrees, Mason's Daughter, Sister, Mother, Eastern Star, and who knows how many more — in none of which do I suppose there is one particle of Ancient Craft Masonry, and that is what we profess. but three degrees, and, as an organized Body of such, we can recognize but them. . . . . . In one or two Grand Lodges they have a Past Grand Master's Degree; as a degree, I known nothing about it, nor do I know who does. In some jurisdictions, from the array of capital letters following the names of some of the Grand Officers, we might fear that there was another litter of new-fangled degrees just come or coming from some hot-bed of imagination, that is as productive of novelties, as well in Masonry as any other science; but as it is a part of my nature, and which I have always cultivated, never to presume an impropriety unless I have strong evidence of its existence, I have, therefore, sought for some masonic meaning that might be attached to these letters. One attaches to his name the letters, M.D., which we may readily conclude stands for Master's Degree; another, D.D., that might do for two honorable degrees; another, L.L.D., this will do for Lawful Lodge Degree, in contradistinction to clandestine degrees; but when I come to the figures I give it up; there is too much of it; some have 32 with a little ° attached to their names, some 33 with the same character attached. Now, a teacher in geography in our common schools would, perhaps, tell his pupil that it stood for degrees of latitude or longitude, but that can't be its meaning in the proceedings of a Lodge of Ancient Craft Masons, for I find it attached in the proceedings of Lodges located in different degrees of both latitude and longitude. It can't mean degrees taken in a Lodge of Ancient Craft Masons, for that is a good many more than the "oldest inhabitant" in the old latitude and longitude of Masonry ever heard of; but if, after all, it is merely a display of taste, we, having no right to say a word, will keep silent, only suggesting that there are other places where it would be more appropriate for an exhibition simply of taste than in a Masonic Lodge. How lovely and to be admired is good old fashioned Ancient Craft Masonry; it needs no curls, bibs, tucks, flounces, primps, starch, or paint to commend it to the love, support, and admiration of the good and the true the world over, in all ages and countries."

ENGLISH MASONIC CHARITIES.

Our readers may form some idea of the extent and usefulness of the four or five great Charities maintained by the Grand Lodge of England, from the following statement of the result of the annual subscription taken up at the seventy-first Anniversary Festival of the "Royal Masonic Institution for Boys," at London, in March last. The Deputy Grand Master, Paul de Grey, presided: —

> The subscription, announced during the evening, amounted to £12,000, of which Her Majesty had contributed 10 guineas, the Chairman 500 guineas, and Bro. S. Blair, the Provincial Grand Master of East Lancashire, 1000 guineas; the Stewards and Provincial Grand Lodges and Lodges of West Yorkshire, £2,411; the Provincial Grand Lodge and Lodges of East Lancashire, £3,885. The body of the hall and the galleries afforded accommodation for about two hundred ladies. The musical arrangements were under the management of Bro. William Ganz, who was assisted by Miss Rose Hersee, Miss Agnes Flower, Miss Abbott, Miss Eyles, Bro. George Perren, Bro. Frederick Penna, and Bro. Ciabatta.

We notice that Woman-Masonry is openly practiced in some of the Lodges in the city of New York, a subject to which the Grand Lodge of that State cannot too soon give its attention.

THE CHILDREN.

The following beautiful poem, by Charles Dickens, will be of interest to many of our readers: —

When the lessons and tasks are all ended,
And the school for the day is dismissed,
And the little ones gather around me,
To bid me good night and be kissed;
Oh, the little white arms that encircle
My neck in a tender embrace!
Oh, the smiles that are halos of heaven,
Shedding sunshine of love on my face!

And when they are gone I sit dreaming
Of my childhood, too lovely to last;
Of love that my heart will remember,
When it wakes to the pulse of the past,
Ere the world and its wickedness made me
A partner of sorrow and sin;
When the glory of God was about me,
And the glory of gladness within me.

Oh, my heart grows weak as a woman's,
And the fountain of feeling will flow,
When I think of the paths, steep and stony,
Where the feet of the dear ones must go;
Of the mountains of sin hanging o'er them,
Of the tempest of fate blowing wild;
Oh, there is nothing on earth half so holy
As the innocent heart of a child!

They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still gleams in their eyes;
Oh, those truants from home and from heaven,
They have made me more manly and mild!
And I know how Jesus could liken,
The kingdom of God to a child!

I ask not a life for the dear ones
All radiant, as others have done,
But that life may have just enough shadow
To temper the glare of the sun;

I would pray God to save them from evil,
But my prayer would bound back to myself;
Ah! a seraph may pray for a sinner,
But a sinner must pray for himself.

The twig is so easily bended,
I have banished the rule and the rod;
I have taught them the goodness of knowledge,
They have taught me the goodness of God;
My heart is a dungeon of darkness,
Where I shut them for breaking a rule;
My frown is sufficient correction,
My love is the law of the school.

I shall leave the old house in the autumn,
To traverse its threshold no more;
Ah! how I shall sigh for the dear ones
That meet me each morn at the door!
I shall miss the "good-nights" and the kisses,
And the gush of their innocent glee,
The group on the green, and the flowers
That are brought every morning to me.

I shall miss them at morn and at evening,
Their songs in the school and the street;
I shall miss the low hum of their voices,
And the tramp of their delicate feet.
When the lessons and tasks are all ended,
And death says, "the school is dismissed!"
May the little ones gather around me,
To bid me good night and be kissed.

Masonry is not a society founded, as we fear too many may suppose, for the advancement of social pleasure, or entertainment of an evening in each week. It has a higher, nobler aim. It seeks the good and well-being of mankind everywhere, and under all circumstances. It seeks to relieve the distressed, to cheer the downcast, to elevate the race, and to inculcate those sound moral principles upon which, in great degree, is based all human happiness. To have any lower aim than this, is to degrade the noble Institution which has come down to us, through the centuries, with all its hallowed associations, with all its wise teachings, to the level of a social club. Let us, one and all, use our utmost endeavors to inculcate correct views among the brethren, as to the grand end and aim of Freemasonry, that its wisdom, strength, and beauty, may be more truly appreciated.

UNWARRANTABLE BLACK-BALLING.

"ONE of our members, five months ago, became dissatisfied with the action of our Lodge, and declared that he would prevent any more initiations; since then every petitioner has been black-balled, and the prosperity of our Lodge greatly embarrassed. Our best citizens have been rejected. That particular member says that no more members shall be admitted until he sees proper. What ought we to do with him?

"Answer. Such conduct is unmasonic. You ought to prefer charges against him, try him, and if found guilty, suspend or expel him, as the Lodge may determine."

We (New Jersey Committee) agree in the decision of the Grand Master of Michigan, and think the subject matter is one well worthy of general attention. No jurisdiction is more stringent than that of New Jersey, in insisting upon the inviolable secrecy of the ballot, and throwing around it the necessary safeguards. But if a brother waives his rights, and voluntarily exposes his action in reference to the ballot, he must take the consequences. While the extreme laxity which every where exists, in reference to the character of the material which is being admitted into the Temple, is a proper and important theme for discussion by Grand Masters, we hold that there is much error on the other side of the question. Too many good men, worthy men in every respect, are black-balled from improper motives, and to satisfy private malice and revenge against the candidate, or from similar motives, to intefere with the work of the Lodge. If a brother is so indiscreet and unmasonic as to expose his ballot, and the fact that he had used it in the past, and expected to use it in the future, to gratify such improper feelings, he merits and should receive, the punitive discipline of his Lodge.

VOTING.

How far a Lodge may go in disqualifying members in voting by their By-Laws, in the absence of any Grand Lodge regulation or provision in the old charges, is a matter of some question. That some bar may be interposed to prevent lawlessness and disintegration not only seems right, but indispensable. On all questions relating, incidentally as well as directly, to matters pertaining to trials, ballot, advancement, affiliation, proficiency, restorations, and re-instatements, every member should vote in all, upon the principle that the greater includes the less.

But upon questions involving the outlay of money, the ordinary business of the Lodge, and in the election of officers, every Lodge has the power and the right to say that if a member is in arrears for dues, he shall not vote, unless he can show that the delinquency is not his fault. The disposition of such delinquents furnishes a theme for another article. — *Trowel.*

SCOTCH MASONRY IN NOVA SCOTIA.

THE EDITOR OF "THE CRAFTSMAN,"*

DEAR BROTHER. — A communication, under the above heading, appears in the December number of your periodical, which contains some most unwarrantable assertions, calculated, and evidently intended to mislead the masonic community in the Dominion and elsewhere, as regards the true position of Scottish Masonry in this Province, and, consequently, I feel it a duty incumbent on me, as the Provincial Grand Secretary of that Body, and a Past Master of the now oldest Scottish Lodge in the Lower Provinces, to make a few remarks anent the said assertions, solely with the view of placing the circumstances referred to in their true position before the Craft, in order that both sides of the case may be fairly understood.

In the first place, your *nameless* correspondent takes exception to the words "New Brunswick" being used in the proclamation of the R.W. Provincial Grand Master, the Hon. Alexander Keith, for St. Andrew's Day last, and remarks that, "it is surprising to find the R.W. Hon. Alexander Keith, occupying the distinguished position of District Grand Master under English Authority, endeavoring to mislead the Masonic Fraternity, by assuming titles and positions which he cannot maintain." Now, the facts, in connection with this point, are simply these: — The R.W. Provincial Grand Master, in this instance, as has been his custom for the past *twenty years*, left the publishing of his annual Proclamation entirely in my own hands, as his Grand Secretary, and the *form* of Proclamation for the late Anniversary was precisely the same as was customary on similar occasions previously, and it never occurred to me until too late for correction, that recent changes in the Jurisdiction of the sister Province rendered the words "New Brunswick" supererogatory; and I embrace this opportunity of fraternally apologizing for this my *individual* and *unintentional* mistake, to the Brethren of New Brunswick, none of whom I am confident, from their knowledge of their late esteemed Provincial Grand Master, Bro. Keith, could ever entertain the idea that *he* would, in any respect, endeavor to mislead by "assuming titles" to which he had no legal right.

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* This article was offered to the "Craftsman" (published in Canada), in reply to a correspondent of that paper, and rejected by the editor. We publish it by request, and as an act of justice.

Respecting the formation of the so-called Grand Lodge of Nova Scotia, which body your correspondent coolly informs us is the "Supreme Governing power in the Province," I would say, that it is matter of deep regret that the proceedings, which culminated in the Proclamation of that Body in January, 1866, had not been conducted in a calmer, and more courteous and respectful manner to the parent Grand Lodges, to whom the Lodges then owed allegiance. Had it been otherwise, and had the Brethren, who were most prominent in the movement, acted upon the more considerate recommendation of some of the older (but, perhaps, less ambitious) members of the Craft, viz, to memorialize the Parent Grand Lodges on the subject, and give them at least *three months* notice of the proposed change, there is no doubt that such a course would have been universally approvod of, and, as a consequence, there would, at the present time, have existed a Grand Lodge of Nova Scotia, such as would merit and receive the recognition of not only "almost," but altogether the "whole masonic world."

It was contemplated, at first, that the new Grand Lodge should embrace not only the few Scottish Lodges in the Province, but the *forty English* Lodges also. Ths sympathies of the latter, however, were alienated from the subject at an early stage of the proceedings, as were also those of many Scottish Masons, chiefly because of the hasty, arbitrary and presumptuous conduct of the Brethren above alluded to, and the consequence is, that the so-called Grand Lodge of Nova Scotia has not yet been recognized by either of the Grand Lodges in Great Britain, nor by that of Massachusetts, and, I believe, some others in the United States also; and it is generally believed here that, had the true facts of the case been fully and fairly submitted to those Grand Lodges which have been led into a recognition of this new Body, many, if not all of them, would have hesitated before acknowledging the legality of the proceedings of its promoters, — proceedings which were repudiated by at least *forty* out of the *fifty* Lodges, in good standing, within this Province. Under these circumstances, the R.W. Hon. Alexander Keith has not thought fit to resign, nor have the Grand Lodges of England and Scotland, respectively, deemed it proper to recall his commissions as District Grand Master of the one, and Provincial Grand Master of the other, and, consequently, his jurisdiction over this Province and Prince Edward Island, under Scotland, and over Nova Scotia, Prince Edward Island and Newfoundland, under England, is just as valid and lawful now, as it ever has been, the assertion of your anonymous correspondent to the contrary notwithstanding.

A discussion of "the Principle of Masonic Law," as respects "unoccupied territory," which your correspondent labors to apply to Nova Scotia, is foreign to this article, and I, for one, am quite content to leave that subject to those who are, perhaps, much better qualified to deal with it, than either your correspondent or myself.

The surrendering of the warrants of Athole, Keith and Scotia Lodges, to which your correspondent refers, was conducted in a manner highly irregular and unconstitutional, inasmuch as that the meetings, held for that purpose, were convened in a manner *quite contrary to the Bye-Laws*; in a room *umconsecrated and never previously occupied by any Mssonic Body, no regular notices or summonses having been issued* to members, many of whom received no notice whatever of the *time* or *object* of such meetings, at which only a small majority of members, consequently, were present.

At such meetings, so irregularly called and held, these minorities undertook to surrender the Warrants, and appropriate to themselves all the Funds and other properties of the several Lodges which they professed to represent (some of which they have been since compelled, by legal process, to restore, as you will perceive by the enclosed abstract of the decision of the Supreme Court on the subject), which please append in your publication.

From the "Halifax Evening Express," of ninth of November: —

The Civil side of the Court has been occupied, since Friday, with the trial of the cause of "Athole Lodge of Freemasons, Halifax, No. 361, Registry of Scotland," against William Williams, H. Taylor, and others, former members of that Lodge, which resulted this morning in a compromise.

This (as the Chief Justice, who tried the cause, remarked), was a very important one, not only as regarded the interests of the contestants, but as involving important points of law, connected with the rights of corporate bodies.

The facts are briefly these: —The plaintiffs are an Incorporated Lodge, under an act of the Province, holding a Charter under the Grand Lodge of Scotland, and they bring this action against the defendants, — who formerly belonged to the Lodge, and seceded from it in order to form a new Lodge — to recover possession of the funds of the old Lodge, amounting to $800, and also the Lodge furniture, books, jewels, &c. A number of questions were involved, as touching the rights, and the proper mode in which Corporations should surrender their Charters, and the cause would, probably, have taken a day or two more, had not a compromise been agreed upon.

After several witnesses for the plaintiffs had been examined, the Chief Justice, this morning, intimated to the defendants' Counsel, that he entertained a strong opinion in favor of the plaintiffs, and suggested to the Counsel of the latter, whether, in view of the principles of love and harmony and fraternal feeling, which he was glad to find enjoined and inculcated by the constitution of the order, they would not make some advances by way of settlement. After consultation, the Counsel for the plaintiffs stated, that they had always been open to receive any offers of compromise from the opposite party; and had only been driven, by necessity, to bring the case before a jury; and, although confident of their right to maintain their action, they had every wish to arrive at an amicable settlement. They, therefore, proposed terms of settlement, which were finally agreed upon.

At one of the meetings referred to, these irregular proceedings were objected to by some of the members present, and, on the very next day, *ten* members, in good standing (not "unaffiliated," as your correspondent affirms), sent in a protest to the R.W. Provincial Grand Master, and demanded a return of the Warrant of their Lodge, and a similar course was also adopted by members of the other Lodges. How then, I would ask, could the Provincial Grand Master, under these circumstances, have been justified in at once forwarding the said Warrants to the Grand Lodge of Scotland, as your correspondent says he ought to have done? The *minority* of Keith Lodge, however, in their superior wisdom, thought to circumvent the Provincial Grand Master, by returning their Warrant *direct* to the Grand Lodge of Scotland, who, on learning the facts of the case, *at once returned it to the Provincial Grand Master for restoration to the protesting members of said Lodge*, accompanied by a significant rebuke to the seceding members, for their very irregular and rebellious conduct in this matter, and authorizing the Provincial Grand Master to "discipline" the "rebellious" Masons in Nova Scotia as he thought fit, assuring him, that "the Grand Lodge would bear out his decisions to the fullest extent."

These three Lodges, viz, the Athole, Keith and Scotia, from their first formation up to the present time, have fully complied with all the requirements of the Constitution of their Supreme Governing Power, and, notwithstanding the *bogus* Proclamation of Suspension published by the M.W. W. H. Davis, *Grand Master of Nova Scotia!!* two years ago, these Lodges are, at present, in full fraternal communion with all other Lodges, save the few which hold under the so-called Grand Lodge of Nova Scotia, with whom they, as well as all Lodges under English authority, are interdicted, by their parent Grand Lodges, from holding any masonic intercourse whatever, and, if the two Lodges, named by your correspondent, have not met as frequently as usual, it is because their Funds, Furniture, and Working Tools have been appropriated by the seceding members of the Lodges.

The election of officers of the Provincial Grand Lodge, on St. Andrew's day last, to which your correspondent also takes exception, was conducted in precisely the same manner as has always been practised, not only by that Body, but also by the District Grand Lodge of England, viz, to select its office-bearers from the several *city* Lodges, the most of the Country Lodges being situated at such distances from the Capital, as to render the attendance of their members at the Provincial Grand Lodge meetings a matter of great inconvenience, and, sometimes, quite an impossibility.

Such, Mr. Editor, are the facts concerning this "farce," as your anonymous friend would have it; and it is a wonder that he did not, in his ill-timed communication, publish to the masonic world the names of the principal *actors* therein; but, perhaps, it best suits his purpose to withhold, not only his own name, but theirs also; and, to make up for his discourtesy(*!*) in this respect, I now send you, for publication, a list of the officers of the Provincial Grand Lodge, who were duly installed on St. Andrew's day, 1868, from which it will be observed that that Body is composed of many of the oldest and most active Masons and highly respected citizens within this Jurisdiction, all of whom have a higher sense of honor and fraternal courtesy than to attempt to "mislead the Masonic Fraternity, by assuming titles or positions which they could not maintain;" and I may be allowed to add, that all that has been done by the R.W. Bro. Keith, in his official capacity, in connection with the troubles which have unhappily fallen upon the Craft, in these Lower Provinces, during the past two years, has received, at the hands of the Grand Lodges of England and Scotland, whom he represents, their most unqualified concurrence and approval, as evidenced by their frequent communications to that effect.

These remarks, as already intimated, are made, not with a view of provoking discussion, nor obtruding any opinions of my own respecting the causes which have led to the unhappy and much to be deplored dissensions, which, at present, exist amongst the various masonic Bodies in this Province, —difficulties which every good and true Mason should wish to see speedily removed, and which I have reason to believe are now about being met with, by such a spirit, by all parties, as points to an early and amicable adjustment; and it is to be regretted that the uncalled-for article of an anonymous correspondent should have appeared just at a time, when the exercise of forbearance and brotherly charity is so very essential to the full restoration of Peace and Union amongst the Craft in this Province.

Apologizing for having trespassed so much upon your valuable space, I am, Dear Sir and Brother, fraternally yours,

George Fraser,

Provincial Grand Secretary of the Scottish Lodges in Nova Scotia and P. E Island.

Halifax, N.S., 15th January, 1869.

FREEMASONRY IN CONGRESS.

A PETITION from certain citizens of Ohio, was presented to the Senate of the United States the latter part of last month, praying Congress to refuse charters to any secret associations, and to repeal the law under which the Masonic Hall Association, of the District of Columbia, obtained its charter.

The petttioners based their hostility to the ancient Institution of Freemasonry on several serious charges, which, if well founded, would have fully justified their action.

Our duty, as public journalists, leads us to examine these charges, as the organization thus assailed extends over all the world, and claims to have been established with the praiseworthy object of inculcating the practice of social and moral virtue.

A careful study of its history has convinced us that it is, what it promises to be, a beautiful system of morality, veiled in allegory, and illustrated by symbols. There are no secrets as to its principles and objects.

The first of the charges referred to, is that "masonic associations are dangerous to republican governments." Nothing can be more untrue than this.

Monarchy is a hereditary, Freemasonry an elective institution. In the one the sovereign, claiming to rule by an inherited right divine, is regarded as the fountain of all honor and power; in the other, the people are acknowledged to be the only source of control.

All offices in the Masonic Fraternity, being in the gift of the Craft, its government is strictly elective, and, consequently, republican in its form and character.

Freemasonry dangerous to Republican Institutions! It might as well be asserted that knowledge was dangerous to freedom. The true model of a well ordered republic is a just and duly constituted Masonic Lodge.

Our own great Washington, the memory of whose virtues, valor, and patriotism, will remain forever enshrined in the hearts of his countrymen, was one of the greatest ornaments of the Fraternity. Identified, as he was, with the Institution, if it had been antagonistic in its principles or practice to republican government, would he have contented himself with a presidential chair when he might have mounted a royal throne?

The wiseacres of Ohio, whose minds it may be impossible to irradiate with the light of truth, also assert, that for a long time masonic societies have directed their efforts, in this country, towards the support of slavery, and the inception of rebellion in its behalf. In reply to this, suffice it to say that every Mason is strictly enjoined "to be a peaceable and quiet citizen, true to his government, and just to his country; not to countenance disloyalty or rebellion, but patiently to submit to legal authority, and conform with cheerfulness to the government of the country in which he lives." The charge of inciting to rebellion, &c., is, therefore, as false as that of "perverting the nation, and forbidding to give tribute to Cesar," which was brought against the founder of Christianity.

Who does not know that the essential characteristic of Masonry, when not perverted, is charity, and that Brotherly love, Relief and Truth are the corner stones of the Masonic Temple. How, then, can that be a pro-slavery institution, which teaches its members to aid in the erection of that universal and eternal temple, which will, one day, enclose all humanity within its precincts?"

The petitioners say that Freemasons are "bound by barbarous oaths repugnant to law, human and divine."

This is another infamous falsehood, The solemn obligations which Masons voluntarily assume, have been entered into by some of the wisest and most virtuous men of all ages and countries, since the days of King Solomon. Would they have bound themselves by "barbarous and unlawful oaths?"

Again, it is charged by the petitioners that the youth of the country are taught in Masonic Lodges "the pernicious practices of conspiracy," and that these institutions, through the use of vague signs and symbols, are insidiously calculated to deceive, "habituate the young and innocent to the ways of duplicity and demoralization." The allusion to the young and innocent is easily disposed of, as no one not of lawful age can be made a Mason.

As to the rest, we have the best authority for stating that a desire of knowledge, and a sincere wish of being serviceable to his fellow creatures, is the "*open sesame*" for every man to every Masonic Lodge on the face of the globe; and if any evil thing be discountenanced by Freemasonry, more than another, it is disloyalty, or conspiracy against lawful government. Its signs and symbols constitute a universal language, understood by all Masons. True, they are secret and inviolable. This, however, is a manifest necessity, for were it otherwise, how could one Mason know another with whom he was previously unacquainted, with certainty. The signs and symbols are only vague to the unitiated, but to Masons instructed in those duties towards God and man which Masonry inculcates, they are full of meaning, truth and power. Wherever the light of knowledge has dispelled the mists of ignorance, or the torch of science revealed the hidden wonders of creation, or an altar been erected to the great Architect of the universe, there Masonry exerts its benign influence, uniting men in an adamantine bond of "brotherly love."

"That sacred tie which virtuous spirits bind,
That golden chain which links immortal minds."

"Vague signs and symbols" do they call them! "Hence," — says a well-informed masonic author — many advantages are derived; the distant Chinese, the wild Arab, and the American savage, will embrace a brother Briton, and knows that, besides the common ties of humanity, there is still a stronger obligation to induce him to perform kind and friendly offices. In fine the sacred tenets of the Order are so entirely incompatible with impiety and immorality, that none but a truly good man can be a good Mason. — *N. Y. Mercantile Journal.*

HERETICAL OPINIONS.

THE Grand Master of Indiana entertains some singular opinions in Masonic Jurisprudence, of which Bro. Hough, of New Jersey, in his excellent report, speaks as follows: —

> He expresses his opinion upon many subjects of Masonic Jurisprudence, and most of the conclusions to which he arrives are so heterodox to the generally received opinion, that we mention some of them. He holds that an appeal may be taken from the Grand Master to the Grand Lodge while in session; that an appeal may be taken from a Master to the Lodge; that a Lodge can try its Master and the Grand Master; that the Master and Wardens can resign during their term of office; that the prerogative of the Grand Master, of making Masons at sight "does not now nor ever did exist;" and concedes to Lodges under dispensation all the rights and powers of duly warranted Lodges, except that of electing and installing its officers, holding public processions, and being represented in the Grand Lodge. The Grand Master does not inform us upon what grounds he excludes the last-named powers. There are more arguments against the enjoyment, by a Lodge U. D., of powers which he concedes to them, than of those of which he deprives them.
>
> He holds that a suspended or expelled Mason should only be reinstated by an unanimous vote. We think a distinction may be taken between suspension and expulsion. We hold that an *expelled* Mason can only be properly reinstated by an unanimous vote, because, upon his *expulsion* (if not reversed by the Grand Lodge), he is out of the temple, a *profane*. A *suspension*, upon the other hand, is merely a temporary severance of the connection of the member with his Lodge, and the Lodge has the power to reinstate him, by such vote as its by-laws may provide, or as may be prescribed by the Grand Lodge.

GRAND LODGE OF NEW JERSEY.

THIS Grand Lodge held its Annual Communication for the present year at Trenton, in January last. There was a full representation of the Lodges, and a large attendance of members, though there was but little business, and that chiefly of a local character, transacted; a fact not, however, to be taken as indicating any want of interest or activity in the Lodges of the jurisdiction, but rather as evidence of their prosperity and the harmony that prevails among them. The Grand Master Cannon opened the session in a short business address, in which he says: —

> The steady and uniform increase in our membership, the zeal and rivalry displayed by the officers and brethren of the subordinate Lodges, in striving to promote the best interests of our institution, the increased proficiency of the officers of Lodges in rendering the work of Masonry, the decided improvement made in the preparation and adornment of Lodge rooms, and above all, the fact that so few of our number have been removed from earth and earthly scenes during the past year, these all are causes for congratulation and thanksgiving, as we meet once more in our Annual Assembly.

The Grand Master reports several decisions in jurisprudence made by him during the year, among which are the following: —

> Residents of this jurisdiction, made Masons in another, without consent, should not be held responsible for the irregularity of their making, nor deprived of the right of visitation for that reason solely.
>
> In balloting for candidates, every member present should be required to vote.
>
> Charges preferred, and referred to a commmttee cannot be withdrawn. Justice to the brother accused, and to the Lodge, requires a decision as to the guilt or innocence of the brother so charged.
>
> No subordinate Lodge in this jurisdiction should have the right to appeal for pecuniary aid to the Lodges of another jurisdiction, without the consent of this Grand Lodge.

The conclusion of the address is too excellent and truthful to be omitted.

INDESTRUCTIBILITY OF MASONRY.

THERE is one peculiarity of the masonic Institution which is worth noticing, and that is its indestructibility. This is an encouraging thought to Masons and the friends of Masonry. That which constitutes the soul, the life, the chief glory of Masonry is indestructible in its nature, as are God and truth. Wars, devastations, political strifes, and the opposition of the ignorant, may shake its organization, but Masonry itself bears a charmed life, and although the genius of Masonry might weep over a display of the ungoverned passions of men, she would, nevertheless, stand unmoved and intact amid the fury of the contending elements. Until the puny hand of man can wrest truth from her throne, until human reasoning can make light darkness, and darkness light, until mortal teaching can make vice virtue, the principles of Masonry will stand immoveable and secure, guarded by the all-powerful arm of Him who originated and protects truth and virtue, and as an Institution will continue to receive the affectionate devotion of such as believe in the truth of Jehovah, and in the importance of the religious and masonic duty of "visiting the widow and the fatherless in their affliction, and of keeping himself unspotted from the world."

ROMANISM AND MASONRY.—NOW AND THEN.

The Abbe de Segur, one of the dignataries of the Roman Catholic Church, at Amiens, France, having promulgated a document in denunciation of Freemasonry, as antagonistic to Church Communion, Mr. Houssaix, by the way of rejoinder, publishes some very curious historical documents, exhibiting the good estimation in which, a century ago, the priests of Amiens held the Fraternity, in common with other good Catholics. In the first place, he quotes from the official narrative of the commissioners appointed on April 24, 1774, to install the Lodge at Guise, in that district: "We arrived at the Orient of Guise at ten in the morning, and alighted, in accordance with a gracious invitation extended to us, at the Convent of the Minime Fathers, whose Superior received us with a hearty welcome. He made known to us, by words and signs, the fact of his being a Mason, and we subsequently recognized him as the Venerable (Master) of the aforesaid Lodge of Guise." Among the charter members of the new Lodge appears the name of Charles Francois Cavarines (Superior of the Minime Monks), W.M.; Father Loth (Minime friar), Orator; Louis Descaroin (Minime friar), Father Menechet (Canon of Ovigny). Father Loth, the Orator of the Lodge, celebrated the installation with an eloquent address, during the course of which he said: — "Such is the constitutional spirit of Masonry, its temple is the emblem of wisdom, of which discretion is the base, charity the crowning stone, liberty the device, equality its support, into which the spirit of domination has never entered, and into which no such pretensions can be admitted. May the spirit which animates me influence the heart of every Mason to extend and propagate the glory and benefit of Freemasonry."

Father Loth was no ordinary Monk, but a respected and celebrated preacher. Dispatched by his superiors, in 1776, to Paris, to assume charge of the convent of the Place Royale, his Masonic brethren accredited him as representative of the Lodge of Guise to the Grand Orient, where, being a zealous Mason, he faithfully discharged his duties. His celebrity, as a preacher, caused him to be sent to Brussels, to officiate during the season of Lent. He excuses his departure to the Grand Orient in a letter, which evidences as well his respect for his Masonic as for his ecclesiastical superiors.

The letter is dated "in the 12th month of the year of True Light, 5775," rather a remarkable confession for a Roman Catholic pastor, and says: — "My position and civil engagements call me to Brussels, there to preach, during Lent, at the court of Prince Charles; my position and my Masonic engagements demand that I should not quit the Orient of Paris, without making you aware of the fact, begging of you, most illustrious brethren, to regard the motives for my absence, without diminishing, in any degree, the zeal and fervor, which I ever take glory in showing for the Royal Art, nor the fraternal regards for those with whom I had the good fortune to be, and the honors which are due to you."

Contrary to usual custom, the Grand Master of France, the Duke of Chartres (Louis Phillippe's father), considered this letter, from a preacher of Loth's reputation, worthy of especial response, which was composed by an equally famous man, De Lalande, the mathematician, who replied to the fashionable clergyman as follows: — "We would experience poignant regret at your absence, during Lent, had you not forewarned us that you go, through the sweetness of your eloquence, to re-awaken and vivify faith and evangelical light in the heart of a great prince and his court. It belongs only to a pure orator, zealous, and of the first order, to fulfil so honorable a mission. Hence the selection of you, for this holy task, announces, sufficiently, your worth and our temporary loss, in not having you among us to enlighten our works. You go forth, the same as in our Orient, to labor for the glory of the Great Architect of the Universe."

The authenticity of these documents is thoroughly verified, and their reproduction, at this date, may serve to enlighten ignorant and fanatical zealots, declaring Masonry incompatible with true religion, as to the estimation in which our fraternity has been, and still is, held by the intelligent and reputable professors of pure Christianity. The correspondence, above given, shows that a man of Father Loth's talents and celebrity, faithful and able to discharge his clerical functions, was far above the narrow bigotry, which appears to actuate preachers of a lower degree, both Romanists and dissenters. — *Progress.*

FREEMASONRY IN IRELAND.

A Dublin correspondent writes as follows: —

"The Roman Catholics are violently agitated by the Cardinal's last unmistakeable condemnation of Freemasonry. His mixing up all secret societies together was believed to have been an error; but the postrcript to his letter to the clergy removes all doubt. A Freemason is *ipso facto* excommunicated. Several respectable gentlemen, who have for years been sinning without knowing it, have publicly recanted their errors 'for the present,' or, in other words, have withdrawn their names from the Lodges to which they belonged; but the female portion of Dublin Society is by no means so willing to submit to his Eminence's tyranny, since he expressly forbids them to attend the forthcoming Freemason's ball, when the Craft, headed by the Duke of Leinster, who is Grand Master, entertains Prince Arthur at the Exhibition building. Women are devoted to their spiritual advisers, and ready to yield implicit obedience in all ordinary matters; but they do not hesitate now to express their belief that Dr. Cullen, in proscribing the ball, has exceeded the limits of his spiritual jurisdiction, and the propriety of refusing to obey has been openly discussed. Nevertheless, it is certain that very few, if any, Roman Catholics will attend, and Protestants must make up their minds to dance with Protestants.

The Dr. Cullen referred to is the Archbishop of Dublin, appointed by the present Pope, in 1850, Roman Catholic "Primate of all Ireland," the "National Church" failing to agree on a successor to Dr. Crolley, deceased in 1849. He is a man of ability, but a most intolerant bigot. He has been quarrelling with Freemasonry for the last ten years, and has been successful only in stirring up strife and enmities among his own people, many of the more intelligent of whom are members of the Institution.—*Ed. Mag.*

ANCIENT OPERATIVE LODGES.

BY BRO. JAMES HUGHSON, LONDON.

THE importance of the records of Operative Lodges, anterior to the formation of Grand Lodges, cannot be overestimated, seeing that, from such minutes, we learn the nature and objects of the Fraternity, from which the present Free and Accepted Masonic Body is derived.

Foremost among the operative Lodges is the ancient "Mother Kilwinning," of Ayrshire, Scotland, which, until recently, possessed records as far back as the sixteenth century; and, although now, an accident has deprived its members of so precious a volume, they have still one, of a century later, of great interest, and invaluable as evidence of what Masonry consisted some two hundred and fifty years ago. Its history has been immortalized by the Masonic historian, Bro. Lyon, of Ayr; and so eagerly has the Craft desired authentic details of this famous and ancient parent of Masonry in Scotland, that, already, the work has been translated into other tongues, for the benefit of Masonry universal; and not only so, but we are glad to state that Bro. Lyon himself is now engaged in preparing a second edition, which will soon be published, and no doubt rapidly "bought up." That being the case, we shall leave "Mother Kilwinning" in abler hands, and take upon ourself the pleasing duty of looking after Lodges that have not had the powerful aid of such an accomplished historian.

In Scotland, the St. Andrew's Lodge, Banff, No. 52, — although it is dated A.D. 1736, in the "Universal Masonic Calendar," — has minutes from A.D. 1703, before a Grand Lodge was formed anywhere. These records refer to older documents, which are now, alas, unknown, but, evidently, the Lodge itself has existed for a very long period. Banff holds a peculiarly prominent position in Scotland, from the fact that the resident members of the Masonic body have been connected with the working of the Masonic Knights Templars and other Degrees, including the Royal Arch and the Mark Master, for upwards of a century. Before A.D. 1720, only two degrees are ever mentioned, the Fellow Craft (the second) being questionable as to its being a Degree after all. Of course, the *Office* of Master Mason was recognized, but never as a *Degree*, before the influence of the Revivalists of A.D. 1717 was felt in the North. In the other Lodge held in the town, called "St. John's Operative," No. 72, warranted A.D. 1764, the Royal Arch has flourished since A.D. 1765, and it is believed to have been one of the earliest Working Chapters in the world, and certainly few, if any, possess minute books of the Degree before it. We intend referring to this Lodge again; but, on returning to "St. Andrews," we find that it remained true to pure and unadulterated Craft Masonry until A.D. 1787. Not like "Mother Kilwinning," though, which, from the earliest period to the present year, has never given more than *three* Degrees, including the choice of the Mark. Under the old system, before modern Freemasonry arose, as a phœnix from its ashes, the distinction was always carefully drawn between "operative" and "geometrical" Masons. The latter consisted of gentlemen, who had to pay some fifty per cent more in *dues*, in consequence of not being operatives or craftsmen. It is nonsense to talk of the Craft being only operative before A.D. 1717, and that none but *bonâ fide* workmen were admitted into its ranks! There is no record before the Revival, but what will prove the fact of the Masonic Craft being then, as now, *speculative* as well as *operative*.

A. AND A. RITE IN ILLINOIS.

THE members of the Supreme Council, the presiding officers of Lodges of Perfection, Councils, Chapters, and Consistories, Ancient and Accepted Scottish Rite, in the State of Illinois, held a Council of Deliberation at Blair Hall, Chicago, last month. The Council was convened by Ill. W. A. Stephens, S. G.I.G., Deputy of the Supreme Council of the Northern Jurisdiction of the United States for the State of Illinois. The following gentlemen were in attendance: —

Ill. W. A. Stevens, 33, S.G.I.G. and Deputy of the Supreme Council; Ill. R. H. Foss, 33, S.G.I.G.; Ill. V. L. Hurlbut, 33, S.G.I.G; Ill. Harmon G. Reynolds, 33, S.G.I.G.; Ill. James H. Field, 33, D.G.I.G.; Ill. G. R. Smith, 33, D.G.I.G.: Ill. Henry C. Tanney, 33, D.G.I.G.; Ill. E. B. Stevens, 33, D.G.I.G.; Ill. W. H. Gale, 33, D.G.I.G.; Ill. George W. Pettee, 33, D.G. I.G.; Ill. Eugene B. Myers, 32, Occidental Consistory, Chicago; Ill. J. D. M. Carry, 31, Chicago Consistory; Ill. J. W. Brewer, 32, Monmouth Consistory; Ill. L. R. Jerome, 32, Princeton Consistory; Ill. J. W. Ellis, Cœur de Leon Chapter Rose Croix, Chicago; Ill. Wiley M. Eagan, 32, Gourgas Chapter Rose Croix, Chicago; Ill. J. W. Small, 33, DeKalb Chapter Rose Croix; Ill. L. L. Munn, 32, Illinois Council Princes of Jerusalem, Chicago; Ill. A. C. Millard, 32. Chicago Council Princes of Jerusalem; Ill. S. W. Dewey, 32, Waukegan Council Princes of Jerusalem; Ill. T. T. Gurney, 32, Van Renssalaer Lodge of Perfection, Chicago; Ill. W. T. Bake, 22, Monmouth Lodge of Perfection; Ill. J. S. Carr, 32, Yates City Lodge of Perfection.

At ten o'clock, M.Ill. Bro. Walter A. Stevens, 33, Deputy of the District, called the meeting to order as a Council of Deliberation. M.Ill. Bro. Warren G. Burdy, was appointed Secretary.

During the evening, labor on the fourteenth Degree was exemplified by the Illustrious Deputy of the State, Walter A. Stevens, 33, to the infinite satisfaction of the S.·.P.·.R.·.S.·. from distant parts of the State.

INDIANA.

THE annual Conclave of the Grand Commandery of Knights Templars, of the State of Indiana, met April 7.

The following officers were elected and installed with appropriate ceremonies: Thomas Newby, of Cambridge City, Grand Commander; David P. Wheedon, of Fort Wayne, Deputy Grand Commander; Thomas Pattison, of Aurora, Grand Generalissimo; Eldridge Hamilton, of Laporte, Grand Captain General; Charles Fisher, of Indianapolis, Grand Treasurer; John M. Bramwell, of Indianapolis, Grand Recorder; Rev. Thomas H. Lynch, of Brookville, Grand Prelate; George A. Johnson, of Cambridge City, Grand Senior Warden; George V. Howk, of New Albany, Grand Junior Warden; George H. Fisk, of Evansville, Grand Standard Bearer; Charles Cruft, Grand Swordbearer; W, F. Cushing, of South Bend, Grand Warden; William M. Black, of Indianapolis, Grand Captain of Guards.

Charters were ordered to be issued to Commanderies at Aurora, Muncie, Kendalville and Vincennes.

MASONRY AND RELIGION.

IT is decidedly heterodox in advancing the idea now becoming too common, that Masonry contains a religion by which a man need not fear to die. Neither Jew, Mohamedan, nor Christian, believes that. And admitting that Masonry contains a religious element, Catholic in its character, in the sense of acknowledging and worshiping the Deity, and recognizing man's immortality and moral accountability; yet whenever we lose sight of that great truth, the fall of man, and his consequent depravity, and the necessity of a redeemer and intercessor, a Messiah either come or to come, as taught or shadowed in the sacrifices and ceremonies of all religions, and substituting Masonry in its place, we will have indeed "hewn out cisterns that can hold no water." The disposition to substitute Masonry for religion, is getting secretly and silently too common; and it will, if continued, lead to a collision, and will be a death-blow to Masonry, and in such a contest it ought to die. — *Williams of Arkansas.*

COLORED MASONS; (SO CALLED).—The Grand Lodge of New York at its last Annual Communication, adopted the following report on this subject: —

"Two W. Brethren present a communication setting forth the names of some thirty persons, said to have been initiated in a Clandestine Lodge, and asking what relief can be extended to them.

We can only recommend that the gentlemen named pocket whatever loss of time and money they have incurred on account of their suppositions reception into Masonry, and that they petition a regular Lodge in the usual way for initiation."

Respectfully submiteed,

JOHN W. SIMMS,
JOHN L. LEWIS,
CLINTON F. PAIGE,
JOSEPH D. EVANS,
JOHN J. CRANE,
ROBERT D. HOLMES,
ISAAC PHILLIPS,
CHRISTOPHER G. FOX.
Committee.

REBOLD'S HISTORY.— The Keystone, Philadephia, says of this infidel work. : —

"We have long looked upon its teachings dangerous.

The Historical portion may, and does, contain much reliable matter, but the comments and notes of the author are full of infidelity.

Written by a *French Brother* in *French* and for the *French*, it no doubt agrees with the feelings of that minority of the Grand Orient of France, who endeavored a short time ago to strike the G.A.O.T.U. from their documents; but it does not agree with the teachings of York Rite or the American system as exemplified in this country.

We have been taught that a belief in God, the Supreme Being, is the foundation stone of Masonry. and when any one pretends, or attempts to remove or destroy that belief, he removes an ancient landmark, and is no more to be relied on."

THE "Bulletin du Grand Orient de France" for January, states that "La Loge les Philadelphes" has renounced the Rite of Memphis and will henceforth work the Scotch (or French) Rite. This was the last lodge in France working under the Rite of Memphis, so cailed, but which is one of the greatest Masonic impositions of the day. The Grand Orient recognized for the purpose of killing it in France, and we congratulate it on its success.

THE Supreme Council, Ancient accepted Scotish Rite Northern Jurisdiction, Josiah H. Drummond, Sovereign Grand Commander, will meet in this city on Wednesday, June 17 next, at ten o'clock, A.M. The new buidings of Freemasons' Hall, in Great Queen street, London, just completed by the Grand Lodge of England, were inaugurated on the 14th day of April.

EXCHANGES. — The "Evergreen" has not been received at this office for the last six months, and the "Mystic Star" for three months. Please address to the name of the editor.

CELEBRATION AT PHILADELPHIA.— St. John's Encampment No. 4, of Philadelphia, will celebrate its 50th Anniversary on the 15th of June next, by a public procession, &c. It is expected there will be a large attendance of Commanderies from various parts of the country. The Boston Encampment has accepted an invitation, and will be present in full ranks.

R.W. Br. Gen. SAMUEL FESSENDEN, P.G. Master of Maine, died at Portland, on the 19th of March, aged 85 years. He was the father of Hon. William P. Fessenden, Member of Congress.

THERE are now 1255 Lodges under the jurisdiction of the Grand Lodge of England, in addition to which there are 370 R.A. Chapters attached to Lodges. Templars' Encampments number 108; Mark Lodges, 101; Rose Croix Chapters. 29: and Red Cross Conclaves, 14.

OF the Alumni of Dartmouth College we notice that, of the five who have been United States Senators, three have been craftsmen; of the fourteen who have been members of the House of Representatives, seven have been craftsmen; of the sixteen army officers, nine have been Freemasons; and of the six justices of supreme courts, three have been Freemasons. Two of the three Governors of States, four of the eight Presidents of Colleges, and two of the three Bishops, have been Freemasons.— *Freemason.*

PHYSICAL QUALIFICATIONS. — The London "Freemason" says :—"In England physical defects or deformities are no bar to the admission of candidates, whose moral character is sound. All good men and true are justly regarded as fit material to be employed in the construction of a Spiritual temple whose pillars are brotherly-love, relief, and truth. In the United States the strict letter of the ancient operative laws is still enforced, to the exclusion of maimed candidates, however worthy. This is at variance with the principles of Freemasonry as a speculative Institution, and ought to be modified or abolished."

IT is said that the first Masonic periodical ever published was issued at Leipzic, in 1738. It was called "Der Freymaurer" — the Freemason.

ANTI-MASONRY IN NEW HAMPSHIRE.— Certain enterprising citizens of Walpole, New Hampshire, evidently jealous of the notoriety acquired by Blanchard and his coadjutors in the West, have organized an Anti Masonic Society. They have passed resolutions denouncing Free Masonry and other secret organizations, and declaring that the association will not aid, assist or support any person belonging to any secret order or society, for any office whatever. This is in the spirit of the old anti-masonic party; but that was a villiany that cannot be successfully repeated.

MASONIC CLOTHING.— Would it not be well for the Masons of this country to imitate the French in their clothing? In that country, all superfluous ornamentation has been dispensed with, and the grades of Masonry distinguished by a series of decorations, modelled after the general manner prescribed for the national orders of Knighthood. The aprons particularly, are plain, simple and chaste, while the cordons, or collars, are handsome silk ribbons, worn around the neck with the jewel thereto pendant, and displayed according to the popular rules of heraldry.— *Progress*,

The Bangor Whig says that. on Thanksgiving day, Hon. Rufus Dwinel of that city gave the Masonic Fraternity $1,000, to be appropriated towards finishing and furnishing the new Masonic Hall now being erected in that city. This sum, it should be recollected, is in addition to a former liberal subscription for the same purpose.

No principle of criminal law is better settled, than that an accused person shall be held innocent until he is proven guilty. He may past through the hands of the examining magistrate, the coroner's inquest, and the grand jury, where but one side is usually heard — may be held in prison to await his trial, or be required to give bail for his appearance, yet all these steps, taken to secure the ends of justice and for the security of society, are of no weight when arraigned before the court and a trial jury, in determining the question of innocence or guilt. Up to that hour, if on bail, he may vote or do any other act that any other citizen may do.

The principle of the criminal law in this respect is true in Masonry.— *Trowel*.

IN the Masonic Asylum of England, for aged and decayed Freemasons, 484 have received relief since 1842, at a cost of $140.000. In the Widow's Home, 109 have been relieved at a cost of $55,000, within the same time.

IN your list Gens. Washington, Joseph Warren, Lafayette, Pulaski, Mercer, Stark, and Gates, Wayne, Sumter, Marion, Greene, and Morgan, Paul Jones, Perry, and McDonough, Philip Livingston, Benjamin Franklin, John Rutledge, Robert Fulton, and Andrew Jackson, Clay, Hayne, and Douglass, were Freemasons; but Jefferson, Madison, Hamilton, Jay, Webster, Benton, were not Freemasons.

THE Baptist Church of Clarinda, Iowa, has renounced all fellowship with Freemasonry and its adherents, and has withdrawn from all churches and associations that hold them in fellowship.

HISTORICAL MEMORANDA.—On the 30th of March, 1754, the Marquis Carnarvon, Grand Master of England, issued his warrant constituting a Provincial Grand Lodge in the Province of South Carolina, and appointed Chief Justice Leigh, Provincial Grand Master. On the 24th of December of the same year, the Grand Lodge was duly organized at Charleston. In 1787, a Grand Lodge of "Ancient York Masons" was also established at the same place. These two Grand Lodges maintained an antagonistic position until December, 1817, when they united, and a 'Grand Lodge of Ancient Freemasons" was amicably organized. The Grand Lodge of Pennsylvania was established in 1764; that of North Carolina, in 1771; that of Virginia, in 1778; and that of New York, in 1781. After our independence was achieved, our masonic allegiance was withdrawn from England and Scotland, but not our fraternal relations. We affectionately cherish their memory as the founders of Freemasonry in our beloved country, now blessed with Grand Lodges in every State in the Union, and most of the Territories, Montana being the last one organized.

THOSE who wrong others, generally slander them to cover their own infamy.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXVIII.] JUNE 1, 1869. [No. 8.

WEARING MASONIC JEWELRY.

A CORRESPONDENT of the Philadelphia "Keystone," in a recent number of that paper, gives us credit for an article on the wearing of masonic jewelry, which properly belongs to somebody else. Neither the language nor the sentiment of it is ours, nor are we ambitious to have the responsibility for either thrust upon us. But while we do not endorse the opinions of the anonymous writer referred to, we do not adopt those of his commentator. We do not commend the wearing of masonic emblems, nor approve of the display of them on the signs of drinking-saloons, or other places of business, as is very common in some parts of this country, and in Europe. We do not, however, doubt that they may be worn in a way that would be measurably unobjectionable to good taste, and unostentatious to the eye; or that there may also be circumstances under which the wearing of them, in a more conspicuous manner, would be wholly justifiable, if not eminently proper. We cannot, however, accept the rule of the correspondent of the, Keystone, in estimating the character of brethren whose taste, in the size of them, may differ from our own. We do not believe that such a difference should necessarily indicate a vulgar Mason. But our brother of the "Keystone" seems to think otherwise, and says: "A vulgar man, if by chance he gains access to our Temple, will be a vulgar Mason; and, if he likes jewelry, will, in all probability, wear some gaudy and expensive masonic pin; but on the other hand, the masonic *gentleman*, if he indulges in any (and he often does, as jewelry is worn to so great an extent on this continent), will most likely simply have some neat, but appropriate emblem of our Order." It should seem therefore that the brother who wears a "masonic pin" is to be regarded as a "vulgar Mason," while he who wears some "neat and appropriate" emblem of the Order, is to be set down as a "masonic gentleman." If one were to attempt to subject the ladies to a rule of this kind, he would probably have occasion to look after his ears. But we do not believe in its truthfulness in the sense in which it was written, nor in its practicability as a rule of conduct. The brother who wears a masonic pin, of even larger dimensions than are strictly necessary, though he may be wanting in good taste, or what is more likely to be the case, in the pecuniary ability to reach our commentator's standard of gentility, he is not, on that account, to be set down as a "vulgar man," or "vulgar Mason." "'Tis not the King's stamp can make the metal better;" though Burns said of the elder of his "*Twa Dogs*," that —

> "His locked, fettered, braw-brass collar
> Showed him the *gentleman* and scholar."

Though this does not harmonize with the standard of gentility set up by the writer in the "Keystone," we are not clear that of the two theories there is not greater truth and wisdom in it. It is, at all events, the safer rule of the two, for it more nearly conforms to the humor of the times, in that the amount of jewelry worn is usually accepted, in fashionable circles, as the measure of the wearer's gentility. The argument, as Burns states it, would therefore seem to be in favor of large "gaudy and expensive masonic pins," not only as an article of dress, but an evidence of gentility and scholarship! To be sure Burns used his two favorite dogs to illustrate his argument; but the older was a "*gentleman*" dog, and doubtless knew what belonged to gentility and fashionable society.

But badinage aside, the objection does not lie so much in the wearing of a masonic jewel, as in the abuse to which the practice is subjected, and the excess to which it is carried. If the emblem were confined to the ring on the finger, or the "charm" on the watch chain, the objection would be so small that it would not probably find voice in any quarter. But the real difficulty lies beyond this, though growing out of it, and in immediate connection with it. The public exhibition of the emblems of Masonry on the person, is a *quasi* authorization of their exhibition on the shop window, and wherever else there is a chance that they may attract attention and bring custom. And all will admit that such displays do not always reflect credit on the Institution, either in the character of the persons who make them, or in the business they are used to advertise. They may be met with on tavern signs, in the windows of oyster shops, drinking saloons, and other places of various description, in many of our larger towns in the more densely settled parts of the country, and in the not always most reputable parts of the principal cities along the sea-board — serving too frequently, we fear, as allurements to the young and inexperienced — attracted by the charm of brotherhood. And herein lies the abuse, and its greatest danger. What is the remedy? Our Grand Lodges, though the subject has frequently during the last half century, received their attention, have failed to find it, or at least, to suppress the evil. Several have forbidden such use of the emblems by official enactment, and there are few Grand Masters who have not, at some time, officially disapproved and condemned it, while the masonic press has been, we believe, unanimous in the denunciation of it. But it still exists, and probably will continue to exist so long as it is encouraged by corresponding displays on the persons of influential members of the Order. To suppress it, we must be consistent. It will not do to go to the keeper of a drinking saloon and say to him that he must take the masonic emblem from his sign, while we are exhibiting the same emblem on the bosom of our shirt, or the lapel of our coat. If you urge a difference in the two cases, he will tell you it is an arbitrary one, which he is not bound to respect; that if it be lawful for you to advertise your masonic connection by carrying a sign on your bosom or coat, it is equally lawful for him to put the same sign on the window or door of his saloon; and there is really little difference in the principle, whatever there may be in appearance. They are both public exhibitions of Masonry for selfish purposes; the one for profit, the other for show, usually with the expectation of indirect benefit. But they have become so common, and the practice of them is surrounded with so much uncertainty, that they fail to command either respect or credit among the more intelligent members of the Fraternity. They are in especial favor with IMPOSTORS, and frequently serve them a good purpose in prosecuting their impositions. And they had better be given up exclusively to them.

The M.W. Br. Timothy J. Murray, in his admirable address before the Grand Lodge of Maine, at its annual session in 1867, condemns the practice in the following strong and unmistakable terms: —

> I have also to notice the advent to our State of a class of men who flaunt their masonic banner upon the outer wall; a class of men who make a large exhibition of masonic jewelry, so called, ostentatiously displayed upon their persons or dress. In some cases I have seen the Square and Compasses of sufficiently large dimensions to serve as a part of the "furniture" of a Lodge.

These men are generally in search of custom, some of them are engaged in an "unholy traffic," and all of them are ready to *trade* with you "*upon the square.*" I am also fully persuaded, that, to such an extent has this system prevailed, that some who do not belong to our Order have imitated these gentlemen, and endeavored to profit by their example in imposing upon the Craft. It may appear to some that this is a matter of trifling importance, but I assure you it is one that is likely to be of sad consequence to the Institution, and has already become a burning shame and disgrace to the Order. It is the prostitution of all that is good and noble, to vile and mercenary purposes, and will become a lasting stigma upon the Fraternity unless rebuked and discontinued.

I have seen these men in my various travels in our State, and noted their walk and conversation, and I earnestly warn you against the whole "brotherhood." If they have not stolen the livery of heaven for the service of the evil one, they have assumed the garb of our ancient Institution only for the purpose of more effectually imposing upon the confidence of our brethren, and for unworthy, mercenary motives. I do most earnestly, therefore, call your attention to this grave matter; and while the Grand Lodge, I trust, will effectually mark its disapprobation of this vile outrage upon the symbolism of Masonry, I appeal to every brother now present to lend his cordial aid in an earnest effort to discountenance and banish from our midst, all such nefarious exhibitions and use of masonic emblems, Turn the cold shoulder to all such mercenary invaders of our sacred portals, and teach them that Masonry cannot, and shall not, be prostituted to such vile uses.

OBJECTING TO CANDIDATES.

THE Grand Master of Nebraska holds that "a member, in good standing, can give notice to the Worshipful Master, outside of the Lodge, that he objects to the admission of an applicant. This is a rejection, and the Worshipful Master should so order it entered upon the minutes." Bro. Hough dissents from this opinion, and holds that there can be no rejection, except through the ballot. The Ancient Constitutions, compiled by George Payne, in 1720, say that, "no man can be entered a brother in any particular Lodge, or admitted to be a member therof, without the unanimous consent of all the members *then present*, when the candidate is proposed, and their consent is *formally asked* by the Master; and they are to signify their consent *or dissent* in their own prudent way, either virtually, or in form, but with unanimity." The manner in which this dissent is to be manifested, whether by secret ballot or otherwise, is not provided for. But it is provided that the *dissent* is to be made in the Lodge, and by the members *then present*, or one of them, when the candidate is proposed, and their consent is *formally asked* by the Master.

GRAND LODGE OF MAINE.—REPORT ON CORRESPONDENCE.

WE are indebted to the courtesy of R.W. Br. Drummond, for an advance copy of his exceedingly able and carefully drawn report on Foreign Correspondence, submitted to his Grand Lodge at its Annual Communication last month. It gives a complete and critical analysis of the proceedings of more than forty Grand Lodges, and makes a pamphlet of eighty pages of readable and useful matter; and what is perhaps most commendable, is that the points are so well and courteously taken, that there is no room for anybody, whether agreeing with the writer or not, to complain of them. We are indeed, personally, so well pleased with them, that we propose to transfer as many of them, either entire or in substance, to our pages, as we can find space for.

The first point he makes is the denial, by the Grand Lodge of Kentucky, of the legality of the Grand Lodge of West Virginia, on the ground that notwithstanding West Virginia is a State *de facto*, we must ascertain if it is a State *de jure*, in order to recognize the legality of the new Grand Lodge there. The comment of Br. Drummond is that, "this is most pernicious doctrine. Masons, as such, must obey and recognize the actual government, whatever may be their opinion of its legality. In no other way can we prevent Masonry from being disturbed and rent by the schisms of the political world."

SUICIDES.

California decides that no Mason committing suicide can be buried with masonic honors. The comment of the report is, "as cases of insanity are made no exception, we cannot agree to this. The whole argument of the committee leads us to an opposite conclusion. Because the larger part of suicides are sane does not affect those who are insane. The committee go upon the presumption that suicide is a crime. But an *insane* man commits no *crime* whether he kills himself or another. We cannot see why a man, whose reason has been suffered to be destroyed by disease, can be considered as a criminal, any more than one whose life has been destroyed in the same manner."

MASONIC SCHOOLS.

"We have, for some time, after close observation, been of the opinion, that, praiseworthy as all efforts to promote education are, a

Grand Lodge is not a proper power to have the control or support of any institution of learning. Almost every case has been a failure. If a Grand Lodge sees fit, let it appropriate its surplus funds for the education of Masons' children at the ordinary institutions of learning, but let it not depart from its own sphere of duty and undertake what was not comprehended in the plan when Grand Lodges were organized."

LANDMARKS.

"The Grand Master of the Grand Lodge of Indiana, argues at length, and with much power, that that officer has no right to make Masons at sight In the discussion he inquires what are landmarks, and shows the difference of opinion of different writers upon the subject. For ourselves, we have always regarded an attempt to enumerate them as absurd. There are very many principles and customs that are landmarks. The most of them are unwritten, it is true, but of no less binding authority."

He claims that, because no one can point out the *written* landmark that is violated by allowing a Lodge to try its own Master, there is, therefore, no such landmark. The fallacy is in assuming that the landmarks are all written; but a moment's reflection will enable us to call to mind many landmarks which never were written, and never should be. The universal usage of the Fraternity from time immemorial, confers upon the Master powers which are utterly in conflict with the idea of trying him by the Lodge. Such a usage is a landmark. Any Grand Lodge which endeavors to overthrow such a usage, is seeking "to make innovations in the body of Masonry."

SECOND TRIALS FOR THE SAME OFFENCE.

The point to which the Kentucky Committee except, was our suggestion that an accused actually acquitted by the Lodge, although on account of the failure to produce evidence, cannot be tried again. They say: —

> "We can hardly agree that the accused should be allowed to have that advantage. If he had been once tried upon the merits, that should be conclusive; but if, for any reason, the question of guilt or innocence was not really passed upon, he should be liable to trial. He should not be able to compel the Lodge to decide the question of guilt simply because there is no evidence produced."

It is impossible to go into the question of the *amount* of evidence. The *record* of acquital is the bar to a second prosecution. We cannot go behind the *record* to ascertain *how much* evidence, or whether or not any, was introduced. If the evidence is not ready, the Lodge may postpone the trial. But when the case is disposed of by *acquittal* on the ground that no evidence has been produced, and with the consequent presumption that *no* evidence *can* be produced, we see no difference in principle from a case in which *some* evidence, but not sufficient to convict, is produced. In the latter case, they both agree that the accused cannot be subjected to a second trial; and precisely the same principle applies in the former case.

RECONSIDERATIONS.

"'When a Lodge has granted its consent for the formation of a new Lodge, it cannot revoke that consent at a subsequent meeting,' say the New York Committee.

"With the decision in the particular case we are content; but the statement of the rule in the general terms used by the committee, and their illustrations, seem to us calculated to mislead.

"In some Lodges, their By-Laws provide that a vote may be reconsidered at the same, or next stated meeting: and, *without* such a By-Law, the Lodge at a subsequent meeting may rescind, or repeal, as a general rule, votes at former meetings. But to both of these rules there are exceptions.

"To the last, there is the exception, that, if the By-Laws provide any particular manner of proceeding, that manner must be followed.

"To both there is the exception, that, if the vote has been executed, or substantially so, it cannot be reconsidered or repealed: but if nothing has been done towards executing it or carrying it into effect, it may be reconsidered or repealed. Thus, if the Lodge at one meeting votes to pay a bill, and before the next meeting it is paid, the vote cannot be repealed or reconsidered; if it is *not* paid, the vote *may* be repealed. Other illustrations will readily occur. In the matter under consideration, if the vote of the Lodge is endorsed upon the petition, and all is done by the officers of the Lodge that they are required to do to carry the vote into effect, the vote cannot be reconsidered or repealed; but if nothing is done under it by either party before the next meeting of the Lodge, we have no doubt that the vote may be then reconsidered, and the consent withdrawn."

RESTORATIONS.

The Grand Lodge of New York decided that the restoration to Masonry, does not restore the delinquent to his membership. On this he report says: —

"We endorse this as sound law; it was the act of the Grand Lodge without the consent of the Lodge which suspended him. In such case, it is, at least, doubtful whether the Grand Lodge has the *power* to restore him to membership. But it *has* the power to restore him to his other masonic privileges; and if in such case, he could not affiliate with some Lodge, it would follow that the Lodge by *indefinite suspension* can prevent his ever becoming a member of a Lodge, and in spite of the Grand Lodge, compel him to remain an unaffiliate all his life, while by *expulsion* it could not do so! It would thus make 'indefinite suspension' a greater punishment than expulsion."

DECISIVE ACTION.

"In Illinois a Lodge tried a member for a gross masonic offence, and in the face of conclusive evidence pronounced the accused 'not guilty.' The Grand Lodge reversed the decision and ordered a new trial, which was had with the same result. The Grand Lodge, finding 'that a majority of the members have declared by their repeated acts their determination to sustain libertinism in preference to morality, thereby bringing a reproach upon the Institution,' revoked the Charter, and ordered the Lodge in whose jurisdiction the accused resided, to try him. Good."

PRACTICAL RULES.

THE Grand Lodge of Louisiana recently passed the following resolutions for the government of its subordinate Lodges: —

1. *Resolved*, That the regulation of this Grand Lodge, adopted February 15, 1859, providing "that no one, made in a clandestine Lodge, can be affiliated with or healed by our Lodges, but must come in as a profane, or by a special dispensation of the Grand Lodge, in each particular case, as it may arise," remains in full force and vigor.

2. *Resolved*, That no Masonic ball, concert, or fair shall be advertised or held, without the consent of the Grand Lodge, Grand Master, or Deputy Grand Master has been first obtained.

3. *Resolved*, That every Mason, in this Jurisdiction, is strictly forbidden to display Masonic emblems on sign-boards, business cards, or advertisements, and the Lodges are hereby directed to discipline any Brother who continues to do so after being duly warned to discontinue the same.

4. *Resolved*, That all Lodges are strictly forbidden to confer the first section of the first and second Degrees, and the first and second sections of the third Degree, on more than one candidate at the same time.

MASONRY IN INDIANA.

WE find, in the Proceedings of the Grand Commandery of Indiana, an interesting report by Sir William Hacker, "Grand Overseer," — an office new to us in Knighthood, but which, we believe, corresponds to that of Grand Lecturer, — the following historical references, which we think will be acceptable to our readers, and which indicate, in a very striking manner, the rapid increase of all branches of the Fraternity in the newer sections of our country; — and it is not at all surprising that the fact is so, for no mere human institution or association could be better adapted to meet the social wants and moral necessities of any new settlement, or sparsely populated territory, where the ordinary means of social intercourse and enjoyment are not available. Speaking of Apollo Commandery, which he had the past year organized at Kendallville, Comp. Hacker says: —

"The location of this Commandery is in one of our young cities which have so recently sprung up in the northeastern portion of our State, where but comparatively a few years since there was nothing but a dense forest, with scarcely an inhabitant but the wild beasts that roamed the forests undisturbed; but it is now thickly populated with as intelligent and enterprising a class of inhabitants as any land can boast.

"Masonry in this part of our jurisdiction, while it is but young, is nevertheless healthy and vigorous. Twenty years since, and there was not a dozen Lodges located in all that part of our State lying north of the Wabash, and immediately back from the river there were not three Lodges at work. Now in the same territorial limits there are over one hundred and fifty Lodges, twenty-one Chapters, and six Commanderies duly organized, and all at work with a degree of harmony, unanimity, and skill, of which any jurisdiction may well be proud. Twenty years since, and in that part of our jurisdiction we, perhaps, had not two hundred Masons, all told. Now we have more than ten thousand, all affiliated, and aiding in pushing forward the good cause.

This, by timorous minds, might be considered unhealthy, produced by what may be considered spasmodic efforts. But we judge that a people who can, in so short a space of time, subdue and bring into successful cultivation more than a million acres of soil, erect flourishing towns and cities, such as has been done in this part of our State, are not very likely to be influenced to any great extent by spasms. The work they have performed is imbued with too much permanency, and erected upon too substantial a foundation to even justify a suspicion of this sort.

During the organization of Apollo Commandery the Orders were conferred upon nineteen Companions, leaving several more petitioners ready to be admitted as soon as opportunity should offer.

At Vincennes the first permanent settlement in the State was made. Here the first Lodge was organized, and for some eight years was the only Lodge in the State. Here, also, was organized the first Chapter. In these organizations are to be fonnd enrolled as members the names of a large proportion of the early public men of our State. In Vincennes Lodge, No. 1, the justly celebrated Colonel Joseph Hamilton Daviess, but a few days prior to the battle of Tippecanoe, performed his last official act as Grand Master; at which time he presided, and conferred the Ancient Craft Degrees upon his volunteer aid, Major White, who so nobly sacrificed his own life in the defence of his fallen Commander and Grand Master from the scalping-knife of the savage foe.

Over Vincennes Chapter, No. 7, the once celebrated and eccentric Lorenzo Dow presided as High Priest for several years, and was rarely ever absent from its Communications. The only wonder, however, about this, is how our old Companion ever succeeded in locating himself in one place long enough to do this; but such are the recorded facts, that he did it.

Notwithstanding Masonry was here first planted upon Indiana soil, and has had a goodly share of the wise and noble of our citizens enrolled as members upon its registry, yet from some cause it has had but a slow growth. The members, however, have never faltered, or become cold in the cause. The more difficulty they have had to contend with, the more courageous they became. Anyone who will take the trouble to examine the records of Vincennes Lodge, No. 1, will learn that, even for the ten years from 1826 to 1836, that dark period of political Anti-Masonry, when so many of our Lodges found it expedient, for a time, to suspend their labors, and even the Grand Lodge felt herself compelled to raise a committee to inquire into the expediency of dissolving her organization, yet, during the whole time, the members of this Lodge never held less than twenty-four, and frequently as many as thirty-six Communications each year. Zealously at work while the political tornado was making even desolation hideous around, yet as calm and undisturbed as she is even in this the day of our honor and prosperity.

. . . . .

A view of the condition of the Orders of Knighthood in our jurisdiction at this time, is certainly most pleasing and encouraging. In all our Asylums the good work is progressing, and the principles as laid down by the author of our holy religion are being taught and diffused to a degree never heretofore attained. The progress made in the past few years gives cheering hopes for the future; and a steady adherence to our present policy will, in a few years more, doubtless, place the Order in this jurisdiction, in respectability, alongside of the older and more highly favored of our sister jurisdictions.

More care is now being taken than formerly in the arrangement of Asylums for the use of our Commanderies, and the procuring of proper costumes for the conferring of the Orders. These things are to be commended and encouraged until not one is to be found occupying an inconvenient or unsuitable apartment. Formerly it was thought that an ordinary Lodge room was all sufficient to work the Orders of Knighthood in; but since the authorized work has been adopted, it is found that these are totally insufficient, and now suites of rooms are being fitted up with neatness, and with all the appropriate fixtures necessary for the proper workings of the Orders.

These things are also producing their legitimate fruits in the increased attendance at our Conclaves. It is truly encouraging, when visiting in our Commanderies, to find the gray-bearded veteran of three-score years and ten, who, forty years ago, fought the battles forced upon our Institution by political Anti-Masonry, still actively engaged in the work of the Order, with his armor on, and brightly burnished, side by side with his more youthful associate, manfully contending against the lying vanities and deceits of the world, as in the days of other years.

The following, being the eloquent conclusion of the annual address of the M.E. Grand Commander, Newby, will not be out of place in this connection: —

Sir Knights, — I cannot close without calling to mind the peculiar obligations we have taken upon us. When we enter the Asylum, every object that meets our eye, from the banner that floats over us to the sword that hangs by our side, reminds us of the broad line of distinction which separates this Order, the Order of Knighthood, from the preceding degrees of Masonry. In them the door opens to all who believe in *God*, the Father of all; but no one can approach the entrance door of the Asylum, who does not also believe in Christ, the Redeemer; and to give greater emphasis and significance to this belief, we have adopted the *Cross* as our chief emblem. We enroll ourselves as followers of Christ, as soldiers of the Cross. The mere statement of this fact describes our obligations with an impressiveness to which words of mine can add no force.

But, alas! though we are so constantly reminded of the solemn obligations we have assumed, how often are they forgotten or disregarded!

Who of us can look back to the moment when, with faltering voice and trembling lip, we took upon ourselves the vows of a Templar, without remembering that we then and there resolved that our lives for the future should be governed by the great and holy principles we then professed?

Let us to-day renew that resolution with a firmer purpose, a more steadfast zeal. Intemperance and profanity are fearfully prevalent, and even the household of faith are not without sin. What spectacle can be more revolting than to behold one wearing our sacred emblem staggering with drunkenness? What sound can more shock the ear than blasphemous oaths from the tongue of one who bears upon his breast the holy cross? Yet the one has been seen, the other heard. Let us see to it that such things shall no longer be; let us, by example, by admonition, and by discipline, if necessary, repress these evils which disgrace the Order, and disgrace us.

Let us remember that He who wears the cross,—

"On whose dear arms so widely flung,
The weight of this world's ransom hung,"

has set himself up as an example to his brethren and to the world, that he has enlisted in a war against vice of every nature, his own passions and his own weaknesses; and that he can lay aside his arms only when he shall follow his great leader through the dark valley, and with him stand upon the blessed shore, where,

> — "After this world's night,
> And after storm and whirlwind,
> Is calm, and joy and light."

CORN, WINE, AND OIL.

Corn, in the language of Scripture, is an emblem of the resurection, and St. Paul, in the eloquent discourse which is so familiar to all, as a beautiful argument for the great Christian doctrine of a future life, adduces the seed of grain, which, being sown, first dieth, and then quickeneth, as the appropriate type of that corruptible which must put on incorruption, and of that mortal which must assume immortality. But, in Masonry, the sprig of acacia, for reasons partly masonic, has been always adopted as the symbol of immortality, and the ear of corn is appropriated as the symbol of plenty. This is in accordance with the Hebrew derivation of the word, as well as with the usage of all ancient nations. The word *dagan*, which signifies *corn*, is derived from the word *dagah*, to *increase*, to *multiply*; and in all the ancient religions the horn or vase, filled with fruits and with grain, was the recognized symbol of plenty. Hence as an element of consecration, corn is intended to remind us of those temporal blessings of life and health and comfortable support, which we derive from the Giver of All Good, and to merit which we should strive, with "clean hands and a pure heart" to erect on the corner-stone of our initiation a spiritual temple, which shall be adornd with the "beauty of holiness."

Wine is a symbol of that inward and abiding comfort with which the heart of the man, who faithfully performs his part on the great stage of life, is to be refreshed, and as, in the figurative language of the east, Jacob prophetically promises to Judah, as his reward, that he shall wash his garments in wine, and his clothes in the blood of the grape, it seems intended, morally, to remind us of those immortal refreshments which, when the labors of this earthly Lodge are forever closed, we shall receive in the celestial Lodge above, where the G.A.O.T.U. forever presides.

Oil is a symbol of prosperity and happiness and joy. The custom of annointing every thing or person destined for a sacred purpose is of venerable antiquity. The statutes of the heathen deities, as well as on the altars on which the sacrifices were offered to them, and the priests who presided over the sacred rites, were always annointed with perfumed ointment, as a consecration of them to the objects of religious worship. Such an inunction was, in ancient times, as it still continues to be in many modern countries and contemporary religions, a symbol of the setting apart of a thing or person so annointed and consecrated to a holy purpose.—*Keystone.*

THE GRAND ORIENT IN NEW ORLEANS.

The particulars of the recent invasion by the Grand Orient of France, of the jurisdiction of the Grand Lodge of Louisiana, is so clearly and distinctly stated by Br. Drummond in his excellent report on correspondence, that we take pleasure in transferring his statement to our pages, for the information of our readers: —

"There is in New Orleans a Body styling itself "The Supreme Council of the A. & A. S. Rite of the Sovereign and Independent State of Louisiana." It is alleged to be a Spurious Body. It has undertaken to establish, and *has* established subordinate Lodges in that State. The Grand Orient has formally recognized this Body, on the ground that it opens "the doors of its temples to all men who may be deemed worthy of initiation, without regard to nationality, race, or color;" and that it had established in New Orleans four Lodges composed of colored men.

The question whether this Body is spurious or not, as a Supreme Council, is of no moment whatever to the American Grand Lodges. That is a matter for the recognized Supreme Councils to settle, and they are fully competent to do it. The Grand Lodges can look only at the attempt to establish Lodges within the *exclusive jurisdiction* of a sister Grand Lodge. They admit no right to do this in any masonic power or authority whatever.

Nor need the question, whether the members of these Lodges thus formed, are or are not proper masonic material, be considered. There may be a difference of opinion in respect to this, but upon the *real* question raised there is no difference.

The Grand Orient must take one of two grounds, either of which is wholly inadmissable. It must hold that there is no such thing as exclusive masonic jurisdiction; or, recognizing that as a general principle, it must claim, that the fact that Lodges practically exclude men of a particular race, is sufficient justification to invade the jurisdiction, and establish Lodges which will adopt a different practice.

But if any principles of masonic law are settled in this country, these are, viz.: —

1. The Grand Lodge of any State has exclusive jurisdiction in that State; and any Lodges existing *by virtue of any other authority whatever* are irregular, and their members clandestine.

2. Each Lodge has the right, inherent and indefeasible, not subject in the slightest degree to oversight or question by *any* authority, to reject *any* candidate, whatever be his "nationality, race, or color."

The Grand Lodge of Louisiana has denounced this invasion of her jurisdiction, and the support of it by the Grand Orient of France, and she appeals to her sister Grand Lodges to assist her in maintaining her sovereignty in her own territory. We cannot pass by this appeal unheeded; if no other motive should influence us, we should remember that her case to-day may be ours to-morrow. Already several Grand Lodges have spoken courteously but firmly.

The following is the action of the Grand Lodge of Maine, at its session last month: —

Resolved, That the Grand Lodge of Maine most earnestly protests against the action of the Grand Orient of France in recognizing spurious Lodges established within the jurisdiction of the Grand Lodge of Louisiana.

Resolved, That the Grand Orient of France is fraternally besought to reconsider and rescind its action in this matter, inasmuch as this Grand Lodge must hold that Masons who recognize clandestine Masons are clandestine themselves.

GRAND LODGE OF ILLINOIS.

THE report on correspondence, by R.W. Br. H. G. Reynolds, to the Grand Lodge of Illinois, at its Annual Communication in October, is an interesting and well-prepared document. Speaking of Br. English, Grand Master of Arkansas, turns in a compliment for which he will accept our acknowledgements in the following words: —

"No Mason in the country — perhaps anywhere — commentator, lawgiver, Grand Master, or otherwise, except Br. C. W. Moore, is so pre-eminently a masonic jurist as Br. English. And he is said to be one of the ripest and ablest judges that has ever adorned the bench in the United States. His masonic decisions may therefore, when not local, be considered as law. At least, they should not be lightly set aside. He decides that the old rule, that a Lodge cannot surrender its Charter while seven members wish to retain it, is good law; that Masons should not surrender a Charter to avoid the payment of debts, because it is unjust. None but members of a Lodge have a right to vote; neither a suspended Mason nor his family have any claims to masonic care or charity, beyond the claims of humanity, during the period of his suspension; a Mason suspended definitely stands in the position of an expelled Mason while under the sentence, but when the time expires, he is a member in good standing. Masons made in military Lodges are in good standing as non-affiliated Masons.'

VOTING IN GRAND LODGE.

"It seems that in Maine, a majority of the representatives of a Lodge cast the whole vote of the Lodge. Br. Drummond thinks the vote should be a unit. So does California. The rule in Illinois is quite different, and works well. If but one representative be present, he casts three votes. If two representatives only are present, the representative highest in rank casts two votes, and the lowest, one; if all three of the representatives are present, each one casts one vote, but in no case is a Lodge deprived of its *full vote* when represented."

A similar practice obtains in this Grand Lodge.

SLANDER.

"The reports upon trials enunciate the following as masonic law, which the Grand Lodge approved, and in which your Committee heartily concur: —

"Every Mason is under the obligation not to injure a brother in his good name. He must neither originate statements of a defamatory nature against a brother, nor give circulation to any he may have heard, because injury may as well be done by one as by the other; in fact, it is the circulation that gives slander its effect. It is as much an offense to circulate such statements amongst Masons as amongst others. If the offense is committed without malice, the offender is deserving, at least, of a reprimand; if it is committed maliciously, the offender deserves expulsion."

MASONIC INCIDENT.

M.W. BR. HUDD, of Montana, relates the following, concerning the opening of the first Masonic Lodge in that territory: "I esteem myself fortunate in having been one of the early settlers of Montana, — more fortunate in having, before I left the abodes of civilization, been raised to the Sublime Degree of Master Mason. When the company, of which I was one, entered what is now Montana — then Dakota — a single settlement, known as Grasshopper (now Bannack), was the only abode of the white man in the southern part of the territory. Our journey from Minnesota, of fourteen hundred miles, by a route never before travelled, and with the slow conveyance of ox-trains, was of long duration and tedious. It was a clear September twilight when we camped on the western side of the range of the Rocky Mountains, where they are crossed by the Muden road. The labors of the day over, three of our number, — a brother, named Chatton, another, whose name is forgotten, and myself, — the only three Master Masons in the company, impressed with the grandeur of the mountain scenery, and the mild beauty of the evening ascended the mountain to its summit, and there, in imitation of our ancient Brethren, opened and closed an informal Lodge of Master Masons. I had listened to the solemn ritual of Masonsy an hundred times, but never when it impressed me so seriously as upon this occasion: such, also, was the experience of my companions. Our long journey, and its undeviating round of daily employment, was, until this occasion, wholly unalleviated by any circumstance calculated to soften or mellow the feelings subjected to such discipline. We felt it a relief to know each other in the life of Masonry. Never was the fraternal grasp more cordial, than when, in the glory of that autumnal evening, we opened and closed the first Lodge ever assembled in Montana."

THE BALLOT SHOULD BE PURE AND SECRET.

AMONG the "*General Regulations* complied first by Mr. George Payne, Anno, 1720, when he was Grand Master, and approved by the Grand Lodge on St. John Baptist's Day, Anno, 1721, at Stationers' Hall, London, " and which are now the standard law of Masonry, it is declared, as the first great gratification of a candidate, that his admission into the Lodge shall be with "the unanimous consent of all the members of that Lodge, then present," else he might "spoil their harmony or hinder their freedom."

To this great gratification all others must succumb, and it matters not how excellent or influential the candidate may be, if any of the members feels that his acceptance might be the means of disturbing that harmony and peace which should ever exist in a Masonic Lodge, it is the duty of such member, by the exercise of the ballot, to prevent that admission and to preserve the peace and harmony of the brethren.

In the exercise of this prerogative, no brother, not even the Master, has a right to question the motives of the member casting the black-ball; it is a matter between his conscience and his God. There can be no question but that personal pique or prejudice (for we are all human) frequently control members in their ballot, and it is undoubtedly wrong for a man to permit himself to be the victim of such unworthy passions; but unless he avows it, or by previous threats that he will do so, make himself known, he cannot be masonically dealt with. Should he do so, he ought to be expelled, and the Lodge that did not discipline him ought to be silenced for ever. No undue means, however, ought to be used to entrap him into confession. It may be, however, that A, a member of a Lodge, has such an inveterate dislike to B, a candidate, that it is impossible for him to hail him as a brother, no matter how unfounded in reason that dislike may be, who shall say that A must make himself a martyr for the sake of gratifying a fancy of B's, and by consenting, expatriate himself? Here it is to be presumed that the admission of B would be the signal for the withdrawal of A. Nay, more; who shall say that other members, as C, D, and E, knowing that the initiation of B would be the introduction of discordant elements into the Lodge, or the compulsory admission of A, are not also bound to prevent such a result? In all this, no wrong is inflicted upon the candidate, for a wrong, by jurists, is defined to be "a deprivation of right." Now, no man possesses the right of initiation. It is a favor sought for, to be given or withheld.—*keystone.*

M.W. BR. HARMAN G. REYNOLDS, OF ILLINOIS.

WE have before noticed the election of this estimable brother to the office of Grand Master of the Grand Lodge of Illinois, after a service of eighteen years as its Grand Secretary. It was a compliment faithfully earned and gratefully bestowed. Grand Master Gorin in his address to the Grand Lodge and its last Annual Communication, speaks of his success in the following flattering terms :—

> Our R.W. Grand Secretary, after a zealous and faithful service of eighteen years, has decided to retire from the office he has graced and the position he has so ably filled. When he took possession of the office from the hands of our lamented Past Grand Master Warren, in 1851, he found but few remnants which had escaped the explosion and conflagration at Peoria in 1850, while the office was in the possesion of Past Grand Master Pickett. That was a singular point in our history. Br, Wm. Mitchell was re-elected Grand Secretary in 1849, at Chicago. He died immediately thereafter, and M.W. Thomas J. Pickett was appointed. In the winter following, Br. Pickett had the archives in his printing office, beneath which was a drug store. An explosion was followed by a fire; his brother was killed, the printing office consumed, and our archives destroyed. A Grand Lodge of Recovery was held in this city in April, when Past Grand Master Warren was called to a second service, which he discharged until October, 1851, when he declined a re-election, and the present incumbent was elected. One small trunk then held all the archives of this Grand Lodge, and such as were necessary were transported to from and this city until 1858, when they amounted to a wagon-load.
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> Br. Reynolds found many Lodges dormant; many more in arrears for dues, and much confusion existed in regard to many matters. The dues were soon paid, and several Lodges revived and resumed work. After an existence of eleven years, in a population of over 800,000, there were less than two thousand affiliated members. It was mainly through his efforts, persistent and determined, that non-affiliated Masons were induced to affiliate or assist in forming new Lodges; and that voluntarily non-affiliation was declared unlawful and unmasonic. By means of this, more than any other thing, are our Lodges now so prosperous in numbers, and our Grand Lodge so majestic and imposing, with its 30,000 affiliated members.
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> This extrodinary condition of the Craft, so gratifying to evey Freemason, is largely the result of the close and ready contact of our R.W. Brother with the brethren and Lodges, in all matters of correspondence, information, and counsel. The Grand Lodge could never have succeeded in paying mileage and per diem, and the ordinary and contingent expenses of the Grand Lodge, upon the rate now paid, but for his suggestion to do the committee-work beforehand, and thus shorten the session two or three days. By this means,

we have carried several heavy burthens, acquired a steady and rapidly accumulating income from its surplus means, without in any manner increasing the taxation. All his labors have been directed to building up the Fraternity and promoting the honor of this Grand Lodge. It has been a mistaken idea that his heaviest labors were during our sessions. They have, instead, been unintermitted, by night and by day, throughout the whole year especially since his residence in Springfield, until he has earned, among all the Grand Secretaries in the United States, the highest place for industry, records, proceedings, statistics, and reports. During the first year of his service, he was scantily paid, as well as during the term of the late war. His reputation, fame, and character, belong to us, and some fitting and substantial testimonial should be given him by this Grand Body.

MASONIC FUNERAL RITES. — THE EVERGREEN AND ITS SIGNIFICANCE.

Like many other customs of our ancient Fraternity, the funeral rites of the society have been abbreviated and obscured. Masonry in its ceremonies is an allegory which few understand, and which is therefore exposed to disfigurement by those who tamper with its ritual. Every symbol of Masonry discourses to living men of their duties to God, their neighbors, and themselves; but none more eloquently than do those which are used when assembled around the grave of a deceased brother, or in the performance of funeral rites in a mourning Lodge.

In Germany, our brethren hold their Sorrow Lodges annually. In France, a longer interval is prescribed, while in the United States they are only occasional, and at no stated period.

It is a good and a pious practice; it is founded upon the finest instincts of humanity; it has the commendation of antiquity; and accords with the customs of nations and tribes in every part of the world, although they may be dissimilar in language, religion, government, and habits of life. It is alluded to in the oldest records of the human family. Moses and the Prophets, Homer and the Epic Poets, the cemeteries of Egypt, the mounds of Chaldea and of America, the splendid Mausoleums of India, Turkey, Greece, and Rome, all testify to the honors which have been paid the dead; and we know it has often been the strongest objection of our Indian tribes to removal from their old hunting-grounds, that "they could not abandon the graves of their fathers."

It was an ancient custom of the Oriental nations to plant trees, shrubs, or flowers, on the graves of their friends. Whether this custom was derived, as some have supposed, from the tradition of "the tree of life," we know not, but it is not improbable. In the calendar of those Christian churches which hold to the ceremonies of their primitive times, every day in the year is dedicated to the memory of some holy person or benefactor. Annually their temples are decorated with flowers and evergreens in memory of the dead. Their cemeteries, whether of ancient or modern date, everywhere unite the symbols of affection and hope, with those of decay and immortality. The sculptured stone, the clusters of summer flowers, the grassy mound, the drooping willow, the solemn yew, are but the emblems of unfaltering faith, unfading hope, and undying love, amidst sadness and sorrow.

But long before the science of the architect, or the sculptor's art were laid under requisition to transmit to future generations the glories of a monarch, the virtues of a benefactor, or the much-loved name of some humble denizen of God's footstool, nature supplied the monument to mark the sacred spot where rested the remains of those who in life had been the centre of affections. The monuments of affection, of veneration, of mourning, and of hope, which are taken from the forest or field, are more in consonance with nature than the most elaborate and costly works of men, and are cherished accordingly. "There is hope of a tree if it be cut down, that it will sprout again, and that the tender branches thereof will not cease."

The Mausoleums of the princes of India, and the pyramids of the Pharoahs, remind us only of the pride of wealth and power, while a simple flower planted upon the grave of a little child appeals to the heart.

The fabulous Elysian fields of the Greeks and Romans were but the representations of the cemeteries of Egypt, into which none were admitted until the grand inquest of the judges gave their consent. The ancient Germans, like the Egyptians, buried their dead in graves consecrated by their priests. The Turkish rural burying-ground at Scutari is probably the most magnificent of the *Mausolea* of nature on the face of the earth. There the ashes of the dead remain forever undisturbed. The priest plants a cypress at the head, and another at the foot of each grave; individual affection adds the sculptured marble and the appropriate flowers which *there* need no exposition.

The attention which has been directed, within a few years, to the formation of rural cemeteries, in the neighborhood of our principal cities, where the remains of the dead may rest forever undisturbed, deserves commendation. Regard the subject from any point of view, and the emotions which ensue harmonize with the unsophisticated teachings of nature, when the heart is young and the affections pure. But when we regard the meaning of the mystic symbols used in the funeral rites of our society, it is very evident that *the evergreens*, alone, are the true emblems of immortality. So they have been regarded in those lands where the ancient mysteries have descended to our times.

The cypress and the box were consecrated by the Greeks and Romans to Pluto, whose empire was beneath the earth. A sprig of *evergreen* deposited upon the coffin, or in the grave of a departed brother, is a symbol of our faith in the great doctrine of our mysteries — *the immortality of the soul* — a doctrine which has descended to us from before the flood; which has been preserved and propagated by our Fraternity through the civil and religious revolutions of unnumbered empires; and which, we trust, will continue to be propagated, until the whole earth shall be filled with the knowledge of the Great Architect of the Universe, and His truth. — *Keystone.*

ROYAL AND SELECT COUNCILS.

We are in receipt of a copy of the Proceedings of the "Grand Council of Royal and Select Masters of the State of Mississippi," at its Annual Convocation in January last. We notice nothing in them of particular interest, except that they indicate the reviving condition of the Order in the State, the returns from *twenty-nine* subordinate Councils being reported. The report of the Committee on Correspondence is an interesting and well-prepared paper. We find in it the following copy of the first Dispensation for a Council in Ohio, which may interest some of our readers: —

DEUS MEUMQUE JUS.

To all whom these Presents shall come, — Greeting:

Know ye that, by the high powers in me vested by the Grand Constitutions of the Supreme Council of the Thirty-Third Degree, I do hereby authorize the following Illustrious Companions, viz., A. P. Pritchard, Sylvester Spelman, G. P. Bancroft, Lucius D. Mower, Spencer Wright, L. S. Thrall, Leonidas Humphrey, Sylvester Hays, R. Marsh, R. Granger, and L. Cook, to form themselves into a just and legal Council of Royal and Select Masters, by the name of Adoniram Council No. 3, to be held at Granville, in the State of Ohio. And I do hereby confirm and sanction their choice and appointment of Illustrious Companion A. P. Pritchard, to be first Thrice Illustrious G.·. M.·., Illustrions Companion S. Spelman, to be first Deputy Illustrious G.·. M.·., and Illustrious Companion G. P. Bancroft, to be P.·. C.·. of the Work. And I do hereby empower the above named Ill.·. Companions and their successors, with their constitutional number, to assemble and open a legal Council, to confer the Degrees of Royal and Select Masters, to admit members, and to do all other business appertaining to said Degrees, conforming in all their doings to the By-Laws of their Council, and the Rules and Regulations of Select Masters, for which purpose this shall be their warrant.

Given under my hand and seal, at Granville, in the State of Ohio, this 1st day of January, A.D. 1828, and in the year of Deposits 2828.

Signed JOHN BARKER,
K — *H., S. P. R. S. Sov. Gr. Inspector General,* 33°
and Agent for the Supreme Council of the United States of America.

Illustrious Comp. Morris Cook, of Gallatin, is the M. P. Grand Master, and Oscar T. Keeler, of Columbus, Grand Recorder, of the Mississippi Grand Council.

THE ANTI-MASONIC CRUSADER.

BY REV. BR. MAKEANEY.

The Holy Bible, the Great Luminary in every degree of Masonry, asks, "Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?" and then replies, "He that backlieth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."

Some *pseudo* ministers of the Gospel, regardless of those way-marks laid down in the chart of life, have voluntarily formed themselves into an Association for the purpose of overthrowing a society whose "Great Light" is the Bible, and whose principles of philanthropy and benevolence are recorded in the monitorial guides of the Craft, and attested by six thousand of the most eminent and successful ministers of the Gospel in the United States — as well as by a hundred thousand of the active, intelligent, and worthy laymen of the most successful churches in our land. This ancient and honorable Order has withstood the assaults for ages of Popes, Cardinals, Jesuits, and despots who opposed us as —

"We met upon the level, though from every station come,
The rich man from his mansion, and the poor man from his home."

In our own day, in this land of liberty, we have once before been assailed by an "Anti-masonic party." In the last century a small pamphlet called "Jachin and Boaz" was published, which purported to be an exposure of Freemasonry. In 1826 it was enlarged and reproduced by Morgan, under the auspices of parties who aimed at political supremacy. One of the leading actors in the drama was Thurlow Weed, editor of the *Anti-Masonic Enquirer* at Rochester, and afterwards of the *Albany Evening Journal*. This gentleman last year, under the weight of advanced years, and the prospect of death, published that the "certified" finding of the body of Morgan was an imposition for political purposes. But Masons, remembering their first charge, "not to suffer their zeal or the Institution to lead them into argument with those who through ignorance (and we may add wickedness) may ridicule it;" calmly went on their course trusting in God; their faith well founded; and fearing no danger, until they found themselves in a safe place, while the counsels of their enemies were turned into foolishness, and while prosperity attended them on every side.

As the light of Revelation was gradual and progressive, so is the masonic Institution. In the first degree, the Bible is declared to be the inestimable gift of God to man, the Book of Life, and our spiritual trestle-board. Our attention is also directed to the Blanzing Star which is the "Hieroglyphic Bright" of Divine Providence. When we arrive at the Commandery, we find the glorious doctrines of Christianity, as taught in the New Testament, to be held in profound veneration. The slanderer of Freemasonry cannot honestly present the plea of ignorance in excuse for his villification of the purposes and uses of our Institution, for these are published in the Monitor; and our esoteric teaching as testified to by professers of the noble science, and the Royal Art in every place, is in strict accord with the Word of God, and our Monitorial illustrations.

Masonry has had four classes of opponents, the Pope and his satellites, including some Jesuits who have entered Ministry in different branches of the Protestant church, the better to fulfil the designs of the Papistry; rejected candidates, ; political aspirants; *and men whose heads have not sufficient ballast.* The *pseudo* Christian Association formed in Aurora, and referred to in the beginning of this article, consists mainly of rejected candidates; but embraces the four classes referred to. A Congress was called to assemble in Pittsburg on the 5th of May. Great speeches and swelling words of vanity were made by the leading spirits; and Blanchard raged, while Finney imagined a vain thing. The organization was effected, and lo! one local preacher of the M.E. Church from Ohio entered the ranks. He was the lion of the day! A Methodist minister so far forgetful of his high and holy mission as to be found in company with the backbiters in the council of the ungodly, in the way of sinners, and in the seat of the scornful! But the demonstration was confined to a few. Only about one hundred of the citizens of Pittsburg condescended to notice the would-be august assembly. The word was circulated that "a wolf was nigh," and some were induced to go and see his *modus operandi.* Entering they soon discovered the disloyal character of the assembly. A speaker was holding up a "greenback" and a "National bill," and denouncing them in strongest terms "Eureka" he cried, "see the red stamp, it is the mark of the beast spoken of in Rev. xiii, 17, 'and that no man might buy or sell save he that had the mark or the name of the beast, or the number of his name.'" "See," said he "this red stamp it has the masonic apron, the masonic square, the masonic compass, the masonic key and the masonic scales, — in fine it is masonic money. This is truly the mark of the beast so long falsely attributed to the church of Rome! The greenback and national currency is all masonic. And the masonic institution is the beast spoken of in the Apocalypse." The matter was then discussed by the leading members, and the vote of the Congress was in accord with the speech just quoted.

An ear witness of this tirade remarks: "For ages the Pope has anthemized the Fraternity, and these men are his minions. Jesuits, they who have entered the ministry in various branches of the Protestant Church. Wolves in sheeps' clothing, desiring to free themselves from the publicity that has given to their creed; and by malicious falsehoods and vile slanders to create disloyality and rebellion so that Popery might triumph, and the Pope obtain an asylum in the United States; for the two greatest and most potent enemies of his holiness are the Freemasons and the Methodists." Recommended by Washington, and the illustrious heroes of the revolution, — by six thousand ministers of the Gospel, by its moral and religious instruction, and by being founded on the Word of God, — this sublime ancient and honorable Order has stood the shock of ages, while empires have fallen, thrones have been demolished, and wars, commotions, and revolutions have changed the geography of the world. Calm amid tumultons motion, trusting in God, Masonry laughs at the feeble efforts of a few of its rejected applicants to overthrow the great Order that is in truth the handmaid of Religion.

FREEMASONRY IN GREECE.

A LETTER dated June 17, 1867 at Patras, Greece, brings the sorrowful news that on the 16th of June, after the closing of divine service, incendiary placards against Freemasonry, invoking God's wrath against them, were distributed among the people. At twelve o'clock, M., a rabble, numbering two or three hundred, attacked the house of a quiet, peaceable man, a photographic artist by occupation, because he was supposed to be the head of the Freemasons. Windows, furniture, etc., and his house, with the one adjoining, burned to the ground. By the great exertions only, and with the aid of a few faithful friends, the photographer succeeded in making his escape from the daggers of his persecutors. He was hunted for in every direction, and would have undoubtedly fallen a victim to the wrath of the mob had he not succeeded in reaching a foreign steamer lying at anchor in the port. Half an hour after the occurrence, police and armed men made their appearance on the scene of the riot, whereupon the mob dispersed. It was the intention of the rabble to fire the dwelling of every Freemason in the place. On the day following, a demonstation was made to raze the house of another Freemason, which, however, was frustrated by the timely arrival of the police. A young man was most brutally beaten in his own house, and another escaped a similar fate by presenting a pistol and threatning to shoot down the first man who attempted to lay hands upon him. Since then the foreigners have called upon their consuls for protection for themselves and property. The police also took precautionary measures, and peace has not since been disturbed. The chief mover in the persecution of Freemasons is said to be the son of a Greek ex-minister of State, because he was rejected by a newly constituted Lodge on account of his notoriously bad and immoral character. It is also stated that incendiary articles published in a public journal in Athens, and the fanaticism of a physician and a lawyer, contributed to incite the populace. They insist that the Freemasons were in league with the devil, that they were conspiring to overthrow the Othordox church, etc. The authorities are said to have taken the matter very cooly, and it is reported that an officer of high position has expressed himself "that he greatly regretted that one house only was burned to the ground."

If scenes like these had occured when Greece was under the heel of the Turk, it might have been attributed to the barbarism of the people. But what palliation is there for a regenerated Greece? They are a disgrace to the nation. Evan the authorities looked on apparently with complacency, and mob-law was rampant and supreme. The laws of the land and of society are violated with impunity, and the rabble stride through the streets with murder and arson inscribed upon their banner.

But, if it is claimed that the rioters were the dregs of the town, what explanation can be made of the following article, which appeared in a public journal of the day, and which reads as follows: —

"I assume that the people of Patris have burned the Lodge and killed all the Masons. Where is the law that condemns him who has killed the wolf? Has not Christ himself said of those who give offense to their bretheren, 'that it would be good for them if a mill-stone was tied around their neck, and they were drowned in the depths of the sea.' Would they not have benefitted humanity and performed a work of love if they had done what Christ has taught? Such a work, according to Christ's teachings, would have been wholesome for the Masons themselves, because it stops their bad acts, that are a vexation to the souls of the brethren, and which will be the more punishable in the judgement to come." Can it be believed that the above is written in the present age of civilization? The *auto da fes*, the rack of the Inquisition never proclaimed murder and rapine with more boldness. But where such doctrines are openly and boldly proclaimed and taugth, where the mob is permittted to walk about unpunished and unmolested, and where it is unblushingly asserted that such acts are not crimes, but God-pleasing deeds, and that it is a religious duty to burn down the dwellings of their neighbors who differ with them in opinion, where it is proclaimed that murder resounds to the glory of God and truth, can it be said that justice exists? Deep must be the social degradation of a people that upholds such a government and such doctrines. Its moral sense is at low ebb. — *London Freemasons' Magazine.*

PAPAL PERSECUTION OF MASONRY.

THE bull of Clement the XII., when issued in 1738, met with little favor in France, although as we have shown, some attempt was made to destroy the Order in that country. The French looked upon it as arbitrary and unjust, and the Parisian Parliment refused unanimously and positively to register it. In the Ecclesiastical and other States of Italy, the torrent of persecution burst across the land; Clement's Bull was followed by an edict, dated 14 January, 1739, full of the same malignant bigotry, and denouncing the same terrible punishments as did the first leaden messenger. The servitude of the galleys, the torments of the rack, and a fine of a thousand crowns in gold, were the threatened punishments to persons of every description who should dare to presume to attend a masonic meeting.

In Tuscany, the persecution was conducted with frightful vigor and violence. Crudeli, a Mason, was arrested at Florence, and thrown into the dungeons of the Inquisition. Here he was subjected to all the hellish tortures of the rack; and, at last, sentence of imprisonment for life was passed upon him for harboring Masons. It reflects the highest honor upon the memories of the members of the Grand Lodge of England of that time, that no sooner did they hear of Crudeli's sad fate, than they obtained him enlargement and sent him a large sum of money to assist him in his necessities. When Francis de Lorraine, who had been initiated at the Hague in 1731, ascended the Grand Ducal throne, among one of the first acts of his reign was to set at liberty all those Masons who had been imprisoned by the Inquisition. Still further to mark the high esteem which he entertained for the Order, he attended, and gave personal assistance at the constitution of several Lodges in Florence and other parts of his dominions.

This enlightened conduct upon the part of Francis was, however, not followed by other Italian monarchs, who, blind adherents of the Vatican, like blood-hounds shown the quarry, rushed forth to destroy the doctrines and murder the adherents of Freemasonry. This however they failed to do, for Masonry continued to flourish in Italy, despite torture, fire, and imprisonment, and in 1751 there were working Lodges not only in Tuscany, but in Naples, and other places, as well as in the Eternal City itself.

About a month after the edict following the bull had been published, a French work appeared, entitled "An apology for the Society of Freemasons." The Pope at once issued a decree condemning it, and ordered the Ministers of Justice to have it consigned to the flames in one of the public streets of Rome. The Romish Church has never been able to see beyond the point of its nose. This French work was a very lame thing, and the putting of it in the Index Expurgatorius and burning copies was not likely to tend to the suppression of its sale, or the destruction of a number by fire, to the annihilation of the doctrines and Order of Freemasons.

The wise men of Gotham, in history most renowned for sapience, were very much troubled by crows, who used to come and pick up the seed which they sowed. The wise men held a council, where it was resolved that a crow should be stripped of his feathers and then tied to a stake in the field, as a warning to all his black-coated fraternity. A crow was accordingly caught, and in spite of his vehement protestations he was properly plucked, taken out to the fields and tied to a stake, and left there. The Gothamites went home satisfied that now the pest was removed from their lands, and retired rejoicing to bed. On the morrow they found the crow dead, and round his featherless body, the ground black with his kin busily engaged in avenging his death by unearthing and gobbling up the seeds.

This story has always struck us as extremely applicable to the Church of Rome. The Gothamite of the Vatican seizes upon some brother, and puts him to the torture, fines, and imprsions him, and then expects to see the whole of Masonry disappear. Much to his disgust it does not; but, like the plant that grows the harder the more it is tranpled on, so does our Order grow the more powerful the more it is persecuted. The struggle between Rome and Freemasonry has lasted 130 years, and while the one languishes like a broken-down jade, the other daily and daily increases in strength, and when the one is a relic of the past, the other will still be the promise of the future.—*Freemasons' (London) Magazine.*

GRAND CHAPTER OF MISSISSIPPI.

THIS Grand Body held an Annual Communication in January last, M.E. Joseph O. Lusher, Grand High Priest, presiding. The attendance of members and the representatives of Chapters, though not so numerous as in former years, was very respectable, and we should think sufficient to show a still existing interest in the jurisdiction. The Grand High Priest is a little despondent in his opening address, as follows: —

> "I have no flattering report of the increased or increasing prosperity of R.A. Masonry in this jurisdiction. No Dispensation for new Chapters has been issued, nor have the accessions to our numbers been as great as in years that have passed. The Chapters have not recovered from the effects of the late strife in our land. Nearly if not all of them had suspended during the war. Although most have been re-organized, yet they still suffer heavily from the financial distress and the general deficiency of resources which still prevails. Notwithstanding it is pleasing to say that harmonious intercourse has been maintained among the members of the Arch, and that "peace and harmony" generally prevails throughout our jurisdiction. I trust that a brighter day will soon dawn upon us, and that *all* our tabernacles will be again erected, and our lights shine forth with increased brilliancy.

The business transacted was not of general interest. The committee to whom the address of the Grand High Priest was referred, submitted a brief report, from which we extract as follows: —

> "As to the decision of the M.E. Grand High Priest upon the power of a Companion to arrest and prevent, by objection, the exaltation of a candidate who has been accepted, your Committee would report that the question has been settled by Section 36 of the Permanent Regulations of this Grand Chapter, which is as follows: —
>
> "When difficulties occur between a Companion of the Chapter and an applicant who has been duly elected to receive the Chapter Degrees, the proceedings shall be stayed, and the High Priest shall immediately appoint a Committee of three Royal Arch Masons, whose duty it shall be to investigate the matter, and if found of sufficient magnitude (according to the usages of Masonry) to exclude him from the benefits of the Order, such objections shall be considered valid.
>
> "If the objections of the Companion are of such a character that he cannot, with propriety, bring them before the Chapter, then his averment is to be taken as just ground in the premises; and on his averment before the Chapter that he has, in his opinion, objections sufficient to exclude the candidate, the case shall then be referred to said Committee, whose report shall be final.

> "Your Committee fully endorse the remarks of the M.E. Grand High Priest upon the subject of electioneering, wire-working, and log-rolling, that has been practised by the members of the Grand Chapter to elect their particular friends to office.
>
> "Such a practice is at variance with the principles of our time-honored Institution, and should be at once discontinued and discountenanced by all who desire the prosperity and perpetutiy of our Order."

The report of the Committee on Correspondence is by Companion William S. Patten, and is an ably written and interesting document. We have marked several passages in it which we should be pleased to transfer to our pages if we could spare the room for them; but not being able to do so, must confine ourselves to two or three short paragraphs. Speaking of the imbroglio in the District of Columbia, the report has the following, which we give without endorsing the statement in reference to the Degrees of Royal and Select Masters. Of this we have no personal knowledge: —

> "How is it possible, under the existing Constitution, for the G.·. G.·. Chapter to deprive Potomac Chapter of her territorial jurisdiction? She certainly has some rights other than to meet as a Chapter. She is either subordinate to Maryland or the District of Columbia. The General Grand Chapter did not create her, she derived her Charter from Maryland. She is now under the territorial jurisdiction of the District; but, as the General Grand Chapter says, is without power to do anything except to meet; not allowed to receive and act upon petitions. It is well known that the Charter under which Potomac Chapter has formerly worked and she still holds, authorizes her to confer the Degrees of Royal and Select Master, known as the Council Degrees. These degrees are ignored by the General Grand Chapter, and her subordinates forbidden to confer them. How then can the General Grand Chapter reconcile it to her satisfaction to take under her special protection and care, a subordinate that still retains in its possession a printed document, regularly signed and sealed, emanating from a just and regularly constituted body of Masons, authorizing and empowering them to do what the General Grand Chapter ignores — that is, the conferring of the Council Degrees."

The report also gives the resolution adopted by the General Grand Chapter at its late meeting, declaring that no State Grand Chapter can withdraw its allegiance to that Body without its consent, and says: —

> "As to the resolution, we have little to say, having tried it on in two different shapes; first, *Politically* in which we got *awfully thrashed* — secondly, by passing a resolution declaring the connection of the Grand Chapter of Mis-

sissippi severed from that of the General Grand Chapter, but afterwards finding (what we knew before) that a simple resolve could not override a written and accepted Constitution, we retrace our steps and now claim all the rights and privileges of *loyal subjects* to the General Grand Chapter of the United States. Laying all jesting aside we would most fraternally suggest to our sister Grand Chapters of Vermont, Rhode Island, North Carolina, Georgia, Alabama, Texas, Kentucky, and Iowa, that they fail not to be represented, in some form, in the next Triennial Convocation of the General Grand Chapter, to be held in the city of Baltimore; at which time let the long vexed question be forever settled as regards the General Grand Chapter of the United States.

"We do believe that the difficulties arising from the disagreement between the General Grand Chapter and State Grand Chapters, have been the cause of more discord and confusion in the ranks, and have impeded the onward march of Royal Arch Masonry more than any other cause now known in the masonic world.

"Then, Companions, go up fully armed and equipped at the next Triennial Meeting — put on your whole armor, and my word for it the party that has right and justice on its side will be triumphant. I have no use for a Grand Body without authority, and if the General Grand Chapter fails, or is afraid to control her subordinates, her powers should cease, and the sooner the better. *But Mississippi is bound to remain subject until she can do better.*

"To Pennsylvania, Virginia, and Florida, we would say, do as requested by the General Grand Chapter. Send up your delegates, let us all meet together once during life, talk over old and new fashion Masonry, whether we agree on terms or agree to disagree, let us go to Baltimore in 1871, meet and greet each other on the Level, act upon the Plumb, and part upon the Square; return to our respective homes determined to take no part in masonic quarrels, only so far 'as to endeavor to extricate them from any difficulties.'"

The report is opposed to Knight-Templar and Royal-Arch Burial Services, and says: —

"Our Mississippi Masonry teaches us that the 'Lamb, in all ages, has been deemed the emblem of innocence, and he that wears the Lamb-skin as the emblem of a Mason, is continually reminded of that purity of life and rectitude of conduct so essentially necessary to gaining admission into the Celestial Lodge above.' Such being the fact, we hold there is no distinction when the Great Leveller of time has done His work, all Free and Accepted Masons, in good standing, have a right to participate, be present, and take part in the service. We may be wrong; light is what we are now in search of."

George D. Fee, Oxford, Grand High Priest; Oscar T. Keeler, Columbus, Grand Secretary.

SIDE DEGREES.

M.W. Br. Howard Matthews, in his annual address before the Grand Lodge of Ohio, in October, 1868, calls the attention of the Grand Lodge to the so-called side degrees, as follows:

"Among the resolutions of the Grand Lodge now in force, is one found on page 50 of Masonic Constitutions, passed in 1853, as follows: 'That any brother conferring the so-called 'side degrees' is, in all cases, a proper subject of Masonic discipline.' I am informed that there is a growing disposition on the part of brethren in certain sections of the State to confer a degree or degrees on the wives and daughters of Masons, and giving them to understand that they are a part of Masonry, and urging in extenutation that they would insure to the recipients thebenefits of Masonic sympathy. In the long series of years, through which we trace our Masonic history, we find no warrant of authority for conferring upon women any Masonic degree, and yet have the widows and orphans of Masons ever found the fullest sympathy from the institution. I recommend that the Grand Lodge shall in addition to the present prohibition, forbid the use of Lodge halls, which have been solemnly dedicated to Masonry, to be perverted to such uses.

The following resolutions were subsequently adopted:

"The Committee on Masonic Jurisprudence have had under considereation so much of the address of the M.W. Grand Master as relates to the 'side degrees' and recommend the adoption of the following resolutions:

"*Resolved*, That the 'side degrees' otherwise called Adoptive or Androgynous Masonry, are not legitimate Masonic degrees, and do not entitle the recipients thereof to any of the rights and benefits of Masonry.

"*Resolved*, That the conferring of said degrees on women is calculated to deceive and mislead them, and is therefore improper.

"*Resolved*, That the Lodge of this jurisdiction are forbidden, under any pretense whatever, to permit their halls to be used for the purpose of confering said degrees."

THE NEW MASONIC TEMPLE IN PHILADELPHIA.

The whole cost of the ground and the work on the Temple, from the beginning up to the 15th of November, A.L. 5868, which is the end of the financial year of this Grand Lodge, amounts to the sum of $209,344.77. Of this sum, subordinate Lodges have subscribed $120,400. From other masonic sources, $51,500; from the Grand Lodge Fund, $66,095.76. This shows, on the 15th of November, the end of the last financial year, a balance in hand unexpended of $28,620.99. The amount estimated to be necessary for work and material for the Temple during the present, or current financial year, is $190,000.

BOSTON ENCAMPMENT OF KNIGHTS TEMPLARS.

This fine old Body of Templars will visit Philadelphia on the 12th instant, to unite with St. John's Encampment in celebrating the fiftieth anniversary of the latter. The executive committee, at the head of which is General Samuel C. Lawrence, have perfected all necessary arrangements for the successful accomplishment of this purpose.

The Encampment, under Commander Charles E. Powers, Esq., accompanied by Hall's Brass Band of thirty pieces, will leave Masonic Temple at 3 o'clock, Saturday, P.M., June 5, and march to the depot of the Boston, Hartford, and Erie railroad, where a special train will be in readiness to convey the excursionists to New London, Ct., where the steamer City of New York, of the Norwich Line, will be for their exclusive use to transport the party to New York. Arriving there they will embark on board a special train over the Camden and Amboy railroad for Philadelphia. Arriving about 1 o'clock, P.M., on Monday, they will be received as the guests of the St. John's Commandery, and escorted to the Continental Hotel, where apartments have been provided for their occupancy.

On Tuesday it is expected there will be present representatives from Encampments from every State in the union, and a grand parade will take place, to be followed by a banquet, and in the evening there will be a Knights Templars' reception at the Academy of Music, when the Knights will appear in full regalia.

Wednesday morning the Bostonians embark on board a special train for home, taking the same steamer at New York which is to convey them there, and are expected to arrive in Boston on the morning of the 17th.

There will, it is expected, be upward of two hundred members of the Boston Encampment, accompanied by ladies, and a number of representatives of other Encampments in this vicinity in the party, and the excursionists will doubtless receive a kindly welcome at the hands of their brethren in the city of Brotherly Love.

In having often tried, never denied, and in being ever ready to be tried again, is to be found the secret of ritualistic masonic culture.

MASONIC CHIT-CHAT.

Maine. — The Grand Lodge of Maine held its Annual Communication at Portland, on the 4th ult. The Grand Master, M.W. Br. T. J. Murray, opened the session in an interesting address, showing the excellent condition of the Fraternity in the State. Returns were made by every Lodge in the jurisdiction. The following brethen were elected for the ensuing year: John H. Lydne, of Bangor, Grand Master; David Cargill, Augusta, D.G.M.; T. R. Simonton, S. G.W.; J. W. Ballou, J.G.W.; Moses Dodge, Portland, G.T ; Ira Berry, G.Sec. Portland.

The Grand Chapter, Grand Council, and Grand Commandery of the State, held their Annual Meetings at the same time and place. A meeting of the Bodies of the A. & A. Rite was held on the last days of the session, and was well attended.

Masonic Funeral. — Funeral services over the remains of D. J. Munson, who died recently at Bangor, Me., at the age of 75 years, took place on Sunday, May 2, at Shirley, Mass. The deceased had been for many years, a prominent and highly respected member of the Masonic Aody; and was, by profession, a lawyer. It was among his last requests that he should be buried according to the masonic rites. After prayers at the residence of N. C. Munson and the usual form of religious service, at the Universalist church of Shirley, the remains were conveyed to the family lot in the cemetery under the escort of the Caleb Butler Lodge of Masons, of Groton, — some fifty in number. At the grave the masonic services were conducted in an impressive manner by Br. E. D. Bancroft, of the Lodge.

Censure. it is said, is the tax which eminence of every kind pays for distinction. The tendency of our times especially is to pander to a morbid taste that craves continually for signal spectacles of failings and imperfections in persons of exalted station; for exhibitions of eminent people, depreciated or defamed. The readiness of men to minister to the prevailing appetite for gossip by violating the sanctity of private life, and even the sacred ties of friendship is not only to be lamented, but the crime is to be denounced, especially when occuring among Masons. — *Anon.*

We hold that an *expelled* Mason severs his connection completely with the fraternity, and stands in the position of a profane. If he desires to renew his connection with the Craft, he must do so in the usual way, by petition, and an unanimous ballot. — *G.L., of N. Jersey.*

I am informed that one Daniel Rollin is perambulating the States of Pennsylvania and Vermont, offering to confer the degrees and to establish Bodies of the Ancient Accepted Rite in those States, claiming to have full and legitimate authority for so doing.

This is to inform the Craft that he has no such authority, and that *no Work of his will be recognized by any regular Mason of that Rite in the world.*

The person, from whom he is said to claim immediate authority, was long ago expelled from all the rights, &c., of a Scottish Mason, that he ever had; and I believe that the sole object of all concerned with him is to obtain money of the unsuspecting.

Josiah H. Drummond, 33°,
Sov. Gr. Com. S.C.N.J.

Hon. Daniel D. Pratt, now U. S. Senator from Indiana, closed an address, January 24, 1839, at Logansport, in the following words: "Deeply impressed with the attributes of God, Masonry, in concert with religion, joins her voice in ascriptions of praise, adoration, and love to the Maker and moral Governor of the Universe."

Peters' Musical Monthly. The May number of this excellent Musical Magazine is before us, and certainly too much cannot be said in its favor. As usual, it comes laden with the choicest and sweetest melodies, vocal and instrumental, besides eight or ten pages of good reading matter. The first song, entitled "Old Uncle Ben, the Colored Refugee," is beautiful, and following this are the sweet and charming ballads, "There's a Star that Shines for Thee," "A SweetFace at the Window," and "Daisy Darling." Several pages are devoted to brilliant dance music; and after this are a few more popular and attractive songs.

The music in this magazine is simple and varied, and of such a kind, that all will be able to find something adapted to their particular taste.

The Masonic Celebration at Newburyport. — A very neatly printed programme gives the details of the grand masonic celebration which is to be held on St. John's Day, June 24, under the auspices of St. John's Lodge, St. Mark's Lodge, Newburyport Encampment, and King Cyrus Chapter. The procession will move through the principal streets of the city, and after a review of the Encampment by the officers of the Grand Encampment of Massachusetts and Rhode Island, the procession will march to the spacious tent and partake of a banquet, which will be provided for the brethren and their ladies. At four o'clock the procession will march to Pleasant-street church, where an Oration will be delivered by M.E. Sir B. B. French, of Wasnington, D.C. In the evening there will be a promenade concert and ball, music by Hall's Band. Major Ben Perley Poore will be President of the Day, and Captain Luther Dame, Chief Marshal.

"The Galaxy": — The number of this excellent and popular magazine for June is before us, filled with good sound and interesting reading matter. The first article is Charles Reade's Serial novel, entitled "Put yourself in his place." Nothing need be said about this excepting that it well sustains that eminent novelist's popularity. The continued story of "Susan Fielding," by Mrs. Edwards, needs nothing but the author's name, to recommend it to public favor. A short sketch of George Sewesalias "George Elliot," by Justin McCarthy, is an excellent article, introducing the reader to that authoress and presenting some of the prominent features of her principal works to them. The throne of Louis Philippe — Its erection and over-throw is an instructive and entertaining historical article, and should be carefully read. A tale called "The Duchesne Estate," giving some idea of Southern life, varies the reading matter, and this is followed by an article on "Animal Food," another upon "General Jomini," (late general and aide-de-camp in the service of the Emperor of Russia), besides a miscellanious department, and one or two other articles. This magazine is now so extensively read that we do not need to do more than mention it, to draw the attention of our readers to it, and if they examine but one number they will be convinced of the truth of all we may say in its favor.

Death of Br. Simri Rose, Grand Secretary Grand Lodge of Georgia. — It is with sadness we announce the death of Br. Rose, which event took place on Sunday morning (April 14th), in Macon, Ga. From the "Journal and Messenger" of which he was one of the editors, we extract the following: —

"In 1845 Mr. Rose was elected Grand Secretary of the Grand Lodge of Masons in Georgia, an office which he held at the time of his death, and to which he was almost unanimously chosen every successive year.

"Mr. Rose married Miss Blount, of Clinton, Jones County, who, with four children, survives him.

"His funeral was preached yesterday at the Mulberry-street Methodist Church, by Rev. E. W. Warren, of the Baptist Church, in the presence of one of the largest audiences ever seen in Macon. He was buried with masonic ceremonies, and his remains followed to the grave by that Order in large numbers, all the surviving members of the Macon volunteers, Macon Typographical Union, No. 84, and numerous friends, who mourn his death almost as that of a relative. Peace to his ashes."

California Grand Lodge. — Charles Marsh, Nevada, G.M.; Leonidas E. Pratt, D.G.M.; Theodore G. Cockrill, S.G.W.; Frederick L. Barss, J.G.W.; James Laidley, G.T.; Alexander G. Abell, San Francisco, Grand Secretary.

Cherokee Lodge, No. 66, at Rome Georgia, has undertaken to educate all the orphan children of Masons within its jurisdiction. It has twenty in charge now, and will soon have eight or ten more.

The New Masonic Hall at London, was dedicated on the 17th of April, with appropriate ceremonies. The attendance of brethren was the largest ever known in England.

Gen. Ely Parker, formerly of Galena, Past Grand Orator of the Grand Lodge of Illinois, chief of the Senecas, and a grand-son of Red Jacket, is confirmed as Commissioner of Indian Affairs.

Massachusetts and Rhode Island have twenty-five Commanderies, three thousand and thirty-five members, averaging 121 members to each Commandery.

Father William Hamlin, of Providence, R.I., is said to be ninety-seven years of age, and a Mason for sixty-seven years.

There is now no longer any legitimate Lodge of the Memphis Rite in France, the two last lodges having renounced it, and obtained permission to work the French Rite.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXVIII.] JULY 1, 1869. [No. 9.

SUPREME COUNCIL, THIRTY-THIRD DEGREE.

The Supreme Council, Thirty-third Degree, of the Ancient Accepted Scottish Rite, for the Northern Jurisdiction of the United States held its annual Communication, for the current year, at the Masonic Temple in this city, commencing on the 16th and closing on the evening of the 19th of June. The following Illustrious Brethren were present: —

ACTIVE MEMBERS.

Josiah H. Drumond, Me., *G. C.*
John L. Lewis, N.Y., *Dep. G. C.*
Charles W. Moore, Mass.
Killian H. Van Renessalaer, Ohio.
N. H. Gould, R. I.
Daniel Sickles, N.Y., *Sec.*
Ami B. Young, D.C.
C. L. Woodbury, Mass.
Jos. D. Evans, N.Y.
Heman Ely, Ohio.
C. T. McClennachan, N. Y.
Henry C. Banks, N. Y.
Henry L. Palmer, Wis.
Alvin B. Alden, Wis.
Walter A. Stevens, Ill.
Albert Case, Mass.
William S. Gardner, Mass.
R. W. Landon, Mich.
Thomas A. Doyle, R.I.
A. E. Stocker, Pa.
Thomas R. Austin, Ind.
S. C. Lawrence, Mass.
Winslow Lewis, Mass.
Lucius R. Paige, Mass.
Robert H. Foss, Ill.
John H. George, N.H.
A. B. Thompson, Me
Albert G. Goodall, N.Y.
David B. Tracy, Mich.
R. M. C. Graham, N.Y.
R. M. Barker, Mass.
John Caven, Ind.
William Barrett, N.H.
Vincent L. Hurlbut, Ill.
Aaron King, N. H.
Charles W. Carter, Conn.
E. G. Hamilton, Ind.
William Field, R.I.
E. T. Carson, Ohio.
Benjamin Dean, Mass.

Ill. B. B. French, Washington City, of the Southern Supreme Council

EMERITIUS MEMBERS.

Rev. F. A. Blades, Michigan.

HONORARY MEMBERS.

Israel Hunt, N.H.
A. P. Moriarty, N.Y.
John A. Foster, N.Y.
Henry L. Parker, Conn.
Marshall P. Wilder, Mass.
William Parkman, Mass.
H. B. Atherton, N.H.
Wyzeman Marshall, Mass.
Charles H. Titus, Mass.
F. M. King, Me.
E. P. Burnham, Me.
Edward Stearns, Mass.

The session was informally opened on Wednesday, at 12 o'clock, noon; but, in consequence of the interest which the members manifested in the festivities of the opening of the Peace Musical Jubilee, the Council was called off until the following morning at 10 o'clock, and no business was transacted.

The Council met on Thursday, as per adjournment, when the M.P. Grand Commander, Hon. Josiah H. Drummond of Maine, delivered his annual address, the whole, or a large part of which, we hope to be able to lay before our readers next month. It was an able paper, and of great interest, both in respect to the ability with which the subjects introduced were discussed, and the value of its historical references and statements. It sketches, with great clearness, the origin and early history of the first Lodge of Perfection established in America. It shows, by documentary evidence, that this interesting event took place at Albany in 1767, or thirty-four years after the first organization of a Lodge of the York Rite in this country; and, by implication, that the Rite was introduced here by Henry Frankin, under authority received from France, two years earlier; thus bringing the advent of the two Rites — the York and the Scotch — in America, nearer together than has been generally supposed to be the fact. But, as we shall hereafter republish in our pages at least this portion of the address, we leave the subject with this brief reference to it.

The various subjects noticed in the address were subsequently referred to appropriate committees, as was also a large amount of new and unfinished business.

A memorial was received from certain parties in New York, claiming to have received the Degrees of the Rite in that city, by authority of the Grand Orient of France, and asking to be recognized as such. The subject was referred for investigation. Our opinion of this matter is, that the statements contained in the memorial are false, or grossly perverted. The Grand Orient is erratic enough in its conduct, but it is not reckless enough to commit an atrocity such as is attributed to it. The Council then went into executive session, and was soon after called off until Friday morning, when it assembled and resumed its business.

The Committee on Rituals, not being prepared to report, were continued until the next Annual Session of the Council.

The Committee on Councils of Deliberation presented their report, in which they say, that the proceedings submitted to them by the Deputies of the States show that the condition of the Rite in the Jurisdiction is in the highest degree satisfactory.

Several members of the Council, who were prevented by circumstances from complying with the terms of the Union, were, on their petition, allowed to renew their allegiance to the Body.

The Council then went into executive session, when the following resolution was adopted: —

Resolved, That the representation of the Honorary Membership of this Supreme Council, from the several States in this Jurisdiction, be distributed and equalized by the initiation of *new Members*; said equalization and distribution of Honorary Membership to be based upon the number of Princes of the Royal Secret, 32°, as shown by the returns of the subordinate Consistories to this Supreme Council, for the year ending May 1, 1869, except in the States of New York and Massachusetts, each of which shall be entitled to *ten* new Honorary Members; and that, hereafter, the increase of Honorary Membership, in this Supreme Council, from any and every State in this Jurisdiction, shall be equally based upon the increase of the number of Princes of the R.·. S.·., 32°, from said State, except in new States or Territories brought into this Jurisdiction, each of which shall be entitled to *three Honorary Members,* in addition to the Active Membership they may have in this Supreme Council.

A motion was adopted, authorizing the Grand Commander to procure such regalia as may be necessary for the use of the Supreme Council.

The committee on jurisprudence reported, that, when a candidate by reason of physical inability is unable to comply with the demands of Initiation, he is disqualified for receiving the Degrees.

Special or exclusive jurisdiction over applicants for the Degrees, having previously been abolished, the following resolution was adopted:

Resolved, That, when a Member (?) shall apply for the Degrees of this Rite to any Body of the Rite, other than the one nearest his place of residence, no action shall be taken thereon, until the Body nearest his place of residence shall have been notified, and a sufficient time shall have elapsed for a reply to be received as to his character.

A resolution was also adopted, requiring the Secretaries of Bodies to report all rejections to the heads of all corresponding Bodies in the same district.

On Friday, the Grand Commander notified the Council that he had received an invitation from his Honor, Ill. Br. Nathaniel B. Shurtleff, Mayor of the City, inviting them to a dinner to be given at Young's Hotel, at 7 o'clock P.M., which invitation was accepted.

A dispensation for a Consistory at Worcester, Massachusetts, was granted.

A resolution was adopted disapproving the naming of Bodies after living members.

Some important business was transacted on Saturday, of which we have no minutes, and must, therefore, defer any proper notice of them for another occasion. Several Ill. Brethren of the 32° were advanced to the grade of S. G. I. Gen., 33°, among whom were Rev. THOMAS R. LAMBERT, D.D., of Charlestown, and WILLIAM W. TUCKER, Esq., of Boston, and CHARLES G. PICKERING, Esq., of Portsmouth, N. H.

At the close of the business of the Council the Body was eloquently addressed by the M.P. Grand Commander, congratulating the members on the general prosperity and present healthy condition of the Order throughout its wide Jurisdiction, and on the harmony and uniform courtesy which had characterized their deliberations during the session.

We have room only to add, that the dinner given on Friday evening, by invitation of His Honor, the Mayor of the City, was one of rare excellence. The tables were furnished with such luxuries as the markets at this season of the year afford, and were in great abundance. The Mayor, in person, presided, assisted by Ill. Br. Alderman Edward A. White, and the duties were gracefully discharged. The address of the Mayor, on the removal of the more substantial parts of the feast, was a warm, cordial, and appropriate welcome to all present, but more particularly to the distinguished brethren from other and distant parts of the country. Sentiments and speeches followed in quick succession, and the interest of the occasion was kept up until late in the evening, when it was increased by the addition of music, by an excellent band from the City of Troy, New York, who had previously been contributing of their skill to the success of the Peace Jubilee. The company separated at about twelve o'clock, with proper acknowledgments to His Honor the Mayor for his liberality and courtesy.

The next meeting of the Council will be held at Cincinnati, Ohio.

DISTRICT CONVENTION, A.·. A.·. RITE.

THE District Council of Deliberation of the Ancient Accepted Scottish Rite for Massachusetts assembled at the Masonic Temple, in this city, on Friday, the 21st ult. The meeting was largely attended by the Sov. G. Inspector Geneaal, resident in the State, and by the representatives of the different Bodies in the Jurisdiction. The offices were filled by —

Ill.·. SAMUEL C. LAWRENCE, 33°, *Dep. for Mass.*, *Presiding.*
,, Z. H. THOMAS, Jr., 33°; . . . . *Secretary.*
,, OLIVER ELLSWORTH, 32°, ... *Marshall.*
,, H. C. WILSON, 32°, ... *Capt. of the Guard.*

The Convention was opened by the presiding officer in an interesting address, which was referred to a committee, from whose report we have been favored with the following extract: —

BOSTON, May 21, 1869.

Your committee, to whom was referred the address of the Ill.·. Deputy, congratulate him upon the prosperity and success of the Rite, over which he presides with so much ability, in this District of the Supreme Council. Much is due to his assiduous labors for this prosperity; and, in behalf of the Chiefs of Scottish Masonry here assembled in Council, your committee return to him their sincere thanks for the zeal which he has displayed, and the care which he has exercised over the various Bodies of the Rite within his District.

W. S. GARDNER, 33°.
CHARLES W. MOORE, 33°.
WINSLOW LEWIS, 33°.
WYZEMAN MARSHALL, 33°.
C. H. TITUS, 33°.

The recommendations and suggestions of the address were adopted, and such of them as were referred, will receive the attention of the Supreme Council at its approaching session. Among them was a recommendation that the minimum fee for the Degrees be advanced at least twenty-five per cent.

The business having been disposed of, the brethren were invited by the President to repair with him to the Banqueting Hall, where an hour was spent in social enjoyment around a table spread by Br. J. B. Smith, the distinguished caterer of this city, with the choicest luxuries of the season.

In the evening, Mount Olivet Chapter worked the Rose Croix Degree in full form.

AN IMPORTANT CHAPTER IN MASONIC JURISPRUDENCE.

We offer no apology for occupying so much of our space the present month, with the following decisions in Masonic jurisprudence by the M. W. James Gibson, Grand Master of the Grand Lodge of New York, presented for the approval of that body at its Annual Communication last month. The subjects discussed are of the highest practical importance in the government of the Fraternity in this country, and they are treated with an intelligence and ability which entitle them to great respect and consideration. The Lodges and other branches of our fraternity are so constantly annoyed and misled by false theories and deductions in Masonic law, by the pretensions and assumptions of incompetent teachers, that it is gratifying to find a brother of competent ability and experience, giving his time and talents to the elucidation of a subject so essential to the well-government and prosperity of our Fraternity; and it is therefore with no ordinary pleasure that we commend the following to the attention of our readers:—

POWERS AND PREROGATIVES OF THE GRAND MASTER.

"The Grand Master being satisfied that a profane has obtained one or more of the degrees of Free and Accepted Masons by falsehood, or fraud, or violation, *knowingly*, of any constitutional or general regulation, or any landmark, or by other unlawful act, may suspend him, and forbid his reception in any Lodge, or further light in Masonry being extended to him, and may order his trial on charges before a Commission to be appointed by the Grand Master. If an attempt is being made to so obtain the degrees, the Grand Master may restrain all proceedings thereon by the Lodge.

"Any offence against the Constitution, regulations, or authority of the Grand Lodge, or in violation of the landmarks of Masonry, may be pardoned and the penalty remitted by the Grand Master.*

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* We are inclined to believe that this opinion takes too broad a sweep in its terms, and covers too much ground. Cases may, and frequently do arise in practice, where the exercise of the pardoning power by the Grand Master would be right and proper, but those of a wilful, disregard of the regulations and authority of the Grand Lodge, or violations of the established landmarks of Masonry, are, we think, beyond his jurisdiction. An opposite rule would be simply to vest the penal power of the Grand Lodge in his hands, and enable him to arrest at his pleasure, the entire criminal jurisdiction of the Body. There could be no judicial trials but by his permission, for any offence against the laws of Masonry. We are unwilling to believe that our intelligent brother intends this, but his language admits of no other construction. The proper

"Masonic terms may be imposed on the guilty party, as conditions of such remission.

"The violation of such conditions subjects the offender to the original penalty.

MATERIAL, OR PERSONAL JURISDICTION OF LODGES.

"Material, or personal jurisdiction, is that which is obtained over a resident within its territorial jurisdiction, by a Lodge receiving his petition, the same being in due form, for the degrees of Masonry, or for initiation in the Lodge

"Jurisdiction thus lawfully obtained is *perpetual*, and this, whether the candidate is accepted or rejected.

"There is no such thing as the carrying of material for inspection from one symbolic Lodge to another.

"Being once presented to a Lodge for inspection, it cannot be taken to another for that purpose, without the rejecting Lodge shall consent.

"The subsequent removal of the candidate to the jurisdiction of another Lodge, makes no difference with his masonic condition. He can carry himself where he pleases, but cannot change his status, Masonically, without the consent of the Lodge that originally accepted or rejected his application.

"If by falsehood or fraud he subsequently obtains the degrees, he obtains them unlawfully. He should for this offence be subjected to discipline, and expelled from the enjoyment of the rights and privileges of a fraternity, whose stated laws he has abused, and whose hospitality he has violated.

"One who makes application and answers the questions appended over his own signature, can not be permitted to stultify himself, and say he did not read what he signed, or did not know that his answers were false. If the latter, he was guilty of falsehood; and if the fomer, he treated with indifference and contempt the very foundation of his attempted entrance into Masonry. He was required to read and know what he subscribed, and know it was true, and is held to a strict accountability for his misconduct. The pretended excuse, so far from exculpating, adds to the offence. He cared so little for what he to a Lodge, that he did not even take time to kuow its contents

But a Lodge may waive its right over its rejected or accepted material, and transfer its jurisdicuion over it to another Lodge, and give its consent that such other Lodge may act upon the same; and such consent, unless otherwise directed by its by-laws, may be given by merley a majority vote, and such vote is taken in the usual manner of voting on buisness matters.

This consent once given and acted on by another Lodge transfers jurisdiction; and the latter once lost, is lost forever.

And where the consent is not obtained till after the acceptance of the petition and the initiation of the applicant, it has a retrospective effect when obtained, as between the two Lodges, and renders the acceptance and the subsequent

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course in such cases would undoubtedly be to order the offender to trial, and if found guilty, it becomes the duty of the Grand Lodge, not of the Grand Master, to determine the penalty. —*Ed. of Mag.*

proceedings valid; for the subsequent approval was as good as an original consent.

UNWORTHY MATERIAL OF LODGES.

"The Lodges are judges of the moral fitness of the material they will put in thier temple . But ought not to put in any unworthy material, and are constitutionally required to make "due inquiry." And if they persist in accepting that which is grossly unworthy, after notice, or with knowledge of its being such, or if the knowledge could with due inquiry have been obtained, their warrants ought to be arrested.

INITIATION FEE.

"The entire fee received on the initiation of a candidate belongs to the Lodge and Grand Lodge, and nothing is charged for the other degrees; and if they are never conferred by reason of a candidate's unworthiness, or indolence, or from objection being made to his advancement, or any other cause, he does not thereby become entitled to have any part of the money refunded.

OF THE BALLOT — ITS SECRECY — AND DUTY OF BRETHREN IN VOTING.

"It is to be inviolably secret; is to be always so spread that no one present will know, or can know, how any other votes. Every member present is to vote; no one can be excused, or ask to be excused, or state reasons for voting or not voting, or state objections to the candidate, or arguments in his favor, or discuss the subject at all; nor after the result is declared can any debate be had. The subject is closed for six months, at the shortest, by the rejection. In casting a ballot, the brother should vote conscientiously; and so also in demanding a ballot, or objecting to an initiation or advancement. But his motives can not be made the subject of trial or investigation by the Lodge. He is answerable for them to no earthly tribunal.*

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* The limitation of the time after the rejection before a second petition can be received, as here specified, is a local regulation. The more general rule, and that which we regard as preferable, because the most just to the petitioner, is that a second petition may be received at the pleasure of the Master, or the Lodge. The rejection carries with it, by implication at least, a suspicion of unworthiness, which to a greater or less degree, as the facts shall become notorious, necessarily affects the moral character of the canbidate, while the true cause of the rejection may be of a trivial nature, as prejudice or misapprehension, which might be wholly removed by subsequent reflection or inquiry, by the dissenting member. The candidate we think should have the benefit of this.

We must also differ from our brother in the matter of objecting to the "advancement" of a candidate. The initiation makes the brother; and no brother ought, or can be lawfully deprived of any of his privileges as a Mason, without trial and conviction. If he is unworthy to be advanced, the welfare of the Institution requires that he shall not be allowed to retain his connection with it. There are one or two other points in this section, which differ from the common usage. — *Ed.*

INITIATION — RIGHT TO, NOT LOST BY MERE DELAY.

"A candidate does not lose his right to initiation by mere delay in presenting himself for the purpose, unless there is a By-Law or regulation of the Lodge limiting the time.*

MASONIC OFFENCES.

"It is a contempt of the authority of the Grand Master, or of a Lodge, or of the W. Master, as the case may be, for one summoned to stand his trial, or to do a specific legal Masonic act, or to show cause why not done, or to attend, and submit to an order, judgment, or decision duly rendered, or to obey an order lawfully made, not to obey.

One guilty of a contempt may be disciplined for the offence; or, when it arises not from standing trial, or showing cause, the guilty party may be punished therefor, on proof of due service of the order or summons, or the officer or Commission may proceed with the hearing, without the attendance of such party.

When it arises in open Lodge it may be punished by a reasonable penalty, inflicted by the Lodge, by order adopted at the same communication.

When it is for refusal to attend, and submit to a penalty, the party guilty may, by resolution, be declared in contempt, and reasonably punished therefor, or may again be summoned as before.

"On charges for immorality, unless the offense is one substantive in its character, or is a criminal offense, or is made out by one act, the offender must be thrice admonished before he can be put on trial.

"One who recommends the petition of another for initiation, and a Lodge, knowing, that within six months previous he had been duly rejected in the same or in another Lodge, or knowing that the same was presented in violation of Masonic law, or that the candidate was physically, or morally, or otherwise disqualified, is liable to discipline therefor.

CHARGES — WHEN AND HOW DRAWN, AND TO WHOM PRESENTED — PROCEDURE ON AND SERVICE OF.

"When the offense is one against the Constitution or regulations of the Grand Lodge, or is subversive of the authority of the Grand Lodge, or violates the landmarks or framework of Masonry, charges therefor, specifying the offense, should be presented, if the Grand Lodge is in session, to the Grand Master, by the Junior Grand Warden.* And if deemed proper, the Grand Master may order a Commission for the trial, and may, in the mean time suspend the accused Lodge, officer, or member from the exercise of any right, duty, or function as such, till further order.*

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* The usual time in such cases is six months, after which, the candidate must present a new petition and be subjected to the usual inquiry. There is great danger in leaving this matter open, as indicated by our brother. The candidate may in the meantime have become wholly unworthy of initiation. without the fact becoming known to the Lodge, but which might be ascertained by the usual investigation.

"The charges must specify the offense with reasonable accuracy and sufficiency as to date and attending circumstances.

"When charges are too indefinite, insufficient, or uncertain, they must be reported back to the officer or authority originally ordering their trial, for the purpose of making them more definite and certain.

"If this objection is not seasonably made by an accused party, it is waived, and if any offense is stated, he may be tried.

"There are certain offenses in Masonry that admit of a general charge. One who is an habitual drunkard or liar, or habitually licentious or immoral, and has been thrice dealt with as constitutionally required, may be generally charged as such, and convicted and punished accordingly.

"The charges must be accepted by the Lodge before a Commission can be ordered by the W. Master. That officer can not order an entry of the acceptance of charges to be made, unless upon a vote authorizing it, by the Lodge.*

SUMMONS AND CHARGES.

The summons, with a copy of the charges, may be served on the accused, when he resides out of the State, by mail, addressed to him at his last known place of residence, or by leaving the same at his residence, or last known residence, with some person of suitable age and discretion, or by personal delivery to him.

WITNESS — HOW COMPELLED TO ATTEND — HOW OBLIGATED — WHEN SWORN — WHEN AND HOW TO BE EXAMINED ON A COMMISSION.

"The attendance of witness is to be procure by summons, to be issued by any W. Master or by the Commission. The Summons can only be issued for a necessary and material witness, and the officer issuing it must be satisfied of the necessity and materiality. Where the witness resides, or it is at a great distance from the place of trial, he may require the party to be obliged, and to state the grounds for the necessity; and if not satisfied, he need not issue it. The witness must attend; or if he will not, without having good reason for his neglect or refusal, he will be punished for such non-attendance. The commission may put over the trial for absence of such witness; or if he is at considerable distance, or his attendance can not be obtained, his evidence may be taken by order of the Commission, or of the Grand Master, before the W. Master of any Lodge near his residence, or by a suitable person to be named in the order.

When a Mason is called as a witness, he should be obliged to state the truth, the whole truth, and nothing but the truth. When the evidence of a profane is used, it must be taken down by commission in the presence of the parties, and his signature made there, and then sworn to by him before a magistrate or notary. There is generally one convenient who is a Free and Accepted Mason, and he can attend in presence of the Commission, or an officer can be called upon for that purpose. This verification should be made after his entire examination is finished.

NOTICE AND HEARING.

"Notice and hearing must procede any judicial action. No Lodge, officer, or brother should be permanently deprived of any right, power, or privilege by the Grand Master, or by any subordinate officer, without notice and without a hearing.

"Suspension of the warrant of a Lodge or of its communications, or of an officer or member, may be made for cause satisfactory to the Grand Master, without any notice or hearing. But it should be followed by notice and a hearing at as early a day as possible.

"The Grand Master should give no judicial decision of any question involving the determination of a right or duty as above, without notice to and hearing both sides.

"This rule does not apply to mere questions of work or usage, or for executive advice or direction.

"When a Lodge is duly required to show cause before the Grand Master why its action should not be set aside, and none is shown, the action specified will be set aside, if it appears to have been unlowful or irregular.

"The same rule applies to the official action of a W. Master.

RIGHT TO RELIEF.

"In order to be entitled to relief, as a right, the applicant must be a Master Mason, in good standing; or if he died such, then his widow and children, if in distress and worthy, are entitled to relief.

"If he has property or relatives legally liable and of pecuniary ability to support him, resort must be had to that source before the right to Lodge charity arises; and when these sources are exhausted, the Lodge duty arises.

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* Why by the Junior Grand Warden? This is in imitation of an absurd practice, which some of our reformers are attempting to introduce into Masonry, by making the Junior Warden of the Lodge, the prosecutor in all cases of offense, whether he is personally knowing to the truth of the accusations or not. The charges should be presented to the Grand Master, or to the Master of the Lodge, or in open Lodge, as the cace may be, by the party aggrieved, or having knowledge of the offence. The Junior Warden should not be made the scape-goat for anybody.

* This is a little different from the practice in this and some other jurisdictions, where the charges having been preferred by a responsible member of the Lodge, are ordered by the Master to be officially communicated by the Secretary to the delinquent, with a summons to appear at a special meeting to be called for the purpose, at not less than fourteen days from the date of the summons, to make his answer to them.

"That the extent of the relief, and when it shall be granted, is in the control of the Lodge; and they are not bound to give relief further than their means will permit, with just regard to other calls on their charity.

"But relief can not, when a Lodge has ample means, be doled or stinted with miserly hand, or arbitrarily refused, without subjecting the Lodge to investigation as to whether it is a worthy steward of the sacred trust it has in charge; and if found unworthy, it will be deprived of its warrant.

"It should not grant relief with a lavish or prodigal hand, but deal justly with its funds, not only to the Lodge, but the needy and destitute brothers, and must thoroughly scrutinize all application. Our Lodges are not Beneficial Societies, and no one has a right to demand anything except through the charity or benevolence of the Lodge.

DIMIT — RIGHT TO HOW OBTAINED.

Master Masons in good standing have a right to dimit from a Lodge; though applies for to enable him to affiliate witn another Lodge in the same vicinity, or with intent not to affiliate at all, must be applied for personally, or in writing, under the signature of the brother, and in open Lodge. It can not be ordered to be issued by the W. Master, unless authorized by a majority vote of the Lodge. A Lodge cannot lawfully, without any cause, and arbitrarily, refuse to grant it; if refused without sufficient cause, the action is subject to correction by appeal to the Grand Lodge or Grand Master.

"Entered Apprentices and Fellow Crafts have no right to a dimit.

BURIAL — RIGHTS OF, AND WHO COMPELLED TO ATTEND, AND HOW

"When a brother dies and is buried Masonically by and at the expense of a Lodge with which he has affiliated, and his remains are subsequently removed to the vicvinity of the Lodge by which he was originally made a Mason, a second Masonic burial cannot be demanded of the latter Lodge as a right. In such case, the Lodge at their discretion, may bury the remains with suitable Masonic ceremony.

"The Lodge, in whose jurisdiction a brother dies who is then a member of a distant Lodge in good standing, must at his request give his remains a Masonic burial; and if he is poor, must, with or without his request previous to his death, bury him decently. The reasonable expense thereof is a lawful charge against the Lodge of which he was a member; and if payment thereof is unreasonably neglerted or refused by such latter Lodge, it is guilty of a breach of Masonic duty, and its warrant may be suspended by the Grand Master, or arrested by the Grand Lodge merely passing a vote of thanks is not that kind of coin which will satisfy the obligation they are under.

"The W. Master can call an emergent communication of the Lodge, and summon the brethren to the burial of a brother's remains, and the members must obey the summons; and any one refusing to attend without good cause, is liable to discipline.

OF STRIKING FROM ROLL — WHEN LAWFUL IRREGULVR; HOW CORRECTED; WHEN REGULARLY DONE CAN NOT BE RESCINDED ON APPEAL, UNLESS OPPRESSIVE — HOW NAME IS RESTORED TO ROLL, AND WHEN.

"The name of an insane brother, in good standing, when attacked with the disease causing insanity, or when becoming insane suddenly, can not be sticken from the roll of the Lodge for non-payment of dues. The brother is in distress, from loss of reason, and while in that condition can not be proceeded against for not doing what it requires reason, and reollection to do. He is under God's hand, and his Lodge can not afflict him.

"When a Lodge regularly strikes the name of a member from the roll, unless done in a collusive, tyrannical, or oppressive manner, it can not be compelled to restore him.

HEALING — WHEN REQUIRED — WHEN APPLICABLE — HOW DONE — ONE MADE IN A CLANDESTINE LODGE CAN NOT BE ACCEPTED IN LODGE OR HEALED.

"Healing is always required when a candidate has been unlawfully made a Mason.

"One *clandestinely* sought to be made a Mason can not be healed, for no healing process will restore one dead or give life. Never having been made a Mason at all, the healing process does not apply; such person having unlawfully sought light, can not be accepted in any Lodge without the consent of the Grand Lodge or Grand Master.

"Healing is Masonically by re-O. B. But a new proposition, reference, report, and unanimous consent, may, and should be required, where a landmark was originally violated, and in extreme cases of wrongful act in the original making.

W. MASTER — RIGHTS, POWERS, AND DUTIES OF, AND HOW AND WHEN CHARGED, AND FOR WHAT, AND HOW AND WHEN SUSPENDED.

"W. Master controls work in the Lodge; one important portion of the work in a Lodge, is the inspection of material offered for the building of their Masonic temple. This is therefore subject to his direction, and he may order a second ballot to be spread, or he may refuse. The Lodge can do neither, nor control him on the subject; nor can he voluntarily submit the question to the Lodge. The W. Master does not follow the order of the Craft, as to the work.

"He can not open his Lodge to confer degrees other than those of Free and Accepted Masons, or to allow others to confer them.

"Where a W. Master, by negligence or design, does not attend with the warrant, and open his Lodge at his regular communications for four weeks, and the ensuing week is the one at which the annual election should constitutionally be held, and fears are entertained that he will not allow the Lodge then to be opened, the District Deputy Grand Master will be ordered to attend officially, and open the Lodge, and hold the election, in case it is not done by the W. Master, and, if necessary, demand the warrant, and deliver the same to the Wardens in order of seniority, and suspend the W. Master, if deemed necessary.

"The time, mode, manner, and form in which the work shall be done, and the particular candidate on whom a degree shall be worked, and the detail, is entirely under his control. But he can work no other than the standard of work and lectures adopted by the Grand Lodge. If any other is attempted, it will be restrained by the Grand Master; and if persisted in, the W. Master will be suspended, and the warrant delivered to the Senior Warden and Junior Warden, in order of seniority, to work by that standard; and if neither can or will, the warrant to be suspended.

"W. Master can refuse admission to a brother during the opening, or while any work is progressing, after it has commenced. The Craft are not to be thrown into confusion, during work, by demand for admission or entrance of a workman who is not punctual in attending, as required under the By.Laws or by summons.

"He can order the consideration of a question to lay over for three months, or a longer or shorter time; but must be careful that if called upon by the Grand Master, he can justify the exercise of his extreme power.

"He is bound, when presiding, to be courteous, and yet firm, ruling always with patience and faithfulness.

"He is *ex-officio* chairman of all Committees of the Lodge, and may act as such if he chooses. If a Committee will not or do not seasonably report, when directed, he may summon the Committee to assemble and decide, and himself report the determination of the majority.

"He can not resign, or dimit from the Lodge.

"Charges for official misconduct can not be presented against him except during his term, or within one year after its expiration. But if money came to his hands, while W. Master, belonging to the Lodge, demand thereof may be made by direction of the Lodge after the year has expired, and he may be disciplined for not paying it over. In such case, a retention of the money is a continuing offense till restored.

PROCEEDINGS, POWERS, RIGHTS, AND DUTIES OF LODGES.

"The minutes of a special communication of a Lodge must be read for the information of the brethren before closing, but are not approved till the next regular communication.

"After a Lodge has regularly approved the minutes of a preceding communication, they can not expunge anything therefrom proper to have been written. Especially does this rule apply to the case of a brother whom the minutes show was suspended, and it is claimed some months afterward that the word "suspended" ought to be expunged and "stricken from the roll" be inserted in its place.

"When a Lodge is not working the standard work of the M. W. Grand Lodge, and its attention, or that of the W. Master, is called to the fact, and it neglects to learn and practice such standard of work, it will be restrained from working any other than the standard work.

"When such Lodge will subsequently furnish satisfactory evidence to the Grand Master, that its officers have learned and intend to practice the standard of work and lectures aforesaid, it will be permitted to proceed in such work, and in no other.

"A Lodge has a right to pass and enforce a resolution, that they will not admit as visitors the officers or members of a particular Lodge, if they honestly believe such reception will disturb their peace and harmony.

"But to sustain such a resolution, it being an exercise of extreme power, the Lodge passing it should have clear and convincing evidence to justify its action.

MISCELLANEOUS.

"Masonic Halls must not be used for other than Masonic purposes.

"The two-thirds vote of a Lodge, required in certain cases, is to be two-thirds of the voters present and voting.

"The Grand Master should not give his official approval of, or recommend to, the Lodges of the Fraternity the patronage or support of any particular business corporation, though such business might, in his opinion, be beneficial to the Institution and the brethren.

"The W. Master elect of a Lodge must be in the possession of the Past Master's degree prior to, or at the time of, his installation.

"In case of appeal, and probable cause existing therefor, the proceedings on the decision, or action appealed from, may be stayed by the Grand Master.

"Entered Apprentice or Fellow Craft has *no* right to travel Masonically, or visit other Lodges, though open in the degree to which they have attained. But the W. Master of such Lodge may allow them to enter from courtesy.

"Entered Apprentice, though refused advancement in the Lodge, has the right to be present when that degree is being worked, if no other objection exists.

"The public use of Masonic emblems by Masons, on business cards and circulars, disapproved and forbidden, and a special case of the violation of the rule restrained.

"Where a Lodge has tried and expelled a member, and, on appeal, the action of the Lodge is reversed and the brother restored, the Lodge is not bound to pay any part of the expenses of his defense, or of his appeal.

"Where a Warden elect has shown his unfitness for the station, between his election and the time for the installation, and a majority of the Lodge are dissatisfied with their choice, and have notified the W. Master of such dissatisfaction, the W. Master or District Deputy Grand Master, if in attendance, may, when the Warden is called up for installation, demand of the Lodge whether they are satisfied with the choice of Warden, and if not, to make the cause known. If no objection is made, the Warden will be installed; if objection is made, the cause or grounds are to be stated in open Lodge; the objection and ground and the evidence shall be taken and examined by the W. Master or District Deputy Grand Master, and, if satisfied that such objections are sustained, he may either order a new election for Warden at once, or submit the case to the Grand Master, the latter mode being the safer mode. of the Warden elect shall decline the office, then another may be elected to fill the same.

ANCIENT MASONRY.

INDUBITABLE evidence exists that, before the large infusion of the speculative element in the beginning of the 18th century, Craft Masonry was mainly based upon Christian ideas. The prayers used by ancient craftsmen, as well as numerous allusions in the ritual itself, were essentially of a Christian character, and traces of this religious influence are even yet perceptible in its ceremonies.

From being an operative society, dealing chiefly with *matter*, the craft almost suddenly expanded into a gigantic organization appealing to the *intellect*, and a consequent revision of its rules, its rites, and its doctrines became an absolute necessity. Our forefathers, recognising the importance of the Order as a bond of brotherhood, and rising nobly above all sectarian ideas, accordingly threw open the portals of Freemasonry to men of every creed and very clime, to all, in a word, who worshipped the Great Architect of the Universe. — *The Freemason, London.*

THE PLUMB is an instrument made use of, by operative masons, for the purpose of erecting perpendicular lines, and which, in speculative Masonry, constitutes one of the working tools of the Fellow-Craft. As the building which is not erected on a perpendicular line, but leans either one way or the other, becomes insecure, and must eventually fall, by the force of gravity to the ground, so he whose life is not supported by an upright course of conduct, but whose principles are swayed by the uncertain dictates of interest or passion, can not long sustain a worthy reputation, and must sink beneath the estimation of every good and virtuous citizen. But the just, upright, the unwavering man, who bends not beneath the attacks of adversity, nor yields to the temptations of prosperity, but still pursues the "even tenor of his way," will stand erect amid the fiercest tempests of fortune, and, like a tall column, lift his head above the frowns of envy and the slanders of malignity. To the man thus just and upright, the sacred Scriptures attribute as necessary parts of his character, kindness and liberality, temperance and moderation, truth and wisdom.

IMPORTANT REPORT.

INTERFERENCE OF THE GRAND ORIENT OF FRANCE WITH THE MASONIC GOVERNMENT AND JURISDICTION OF THIS COUNTRY.

[Adopted by the Grand Lodge of Massachusetts, June, 1869.]

The Committee whom the Grand Master has charged to examine the complaint of the Grand Lodge of Louisiana against the Grand Orient of France, arising from the recognition by the latter of a spurious organization of the Scotch Rite in Louisiana, who claim to confer the first three degrees of Freemasonry, have had before them the official proceedings of the Grand Lodge of Louisiana, and those of the Grand Chapter of Louisiana, and those of the Grand Commanders of the Supreme Councils of the A. A. Scottish Rite for the Southern and Northern jurisdictions of the United States. They have also examined carefully the report of the committee of the Grand Orient and the decree of its Grand Master founded thereon, and they report that the facts appear to be:

FACTS.

There are two jurisdictions in the United States of the Scottish Rite, the Northern and the Southern, each governed by a Supreme Council, and having defined limits of territory within which its power is exclusive. Louisiana, since she became a State, in 1812, has belonged to the Southern jurisdiction. The pretended Supreme Council for Louisiana is not derived from the authority of either of these Councils, nor from that of the Grand Lodge of Louisiana. Its history, as we gather from the report in the bulletins of the Grand Orient, is, that after all the legal Scotch Masons of Louisiana had given their allegiance to the Southern jurisdiction, the union of those claiming the Rite had been recognized in the United States, and by the authorities of the Scottish Rite, including the Grand Orient in France, a man named Foulhouse, who had received the thirty-third degree of the Grand Orient, undertook, of his own authority, in 1858, to create a Supreme Council for Louisiana, and to put in practise the Scotch Rite in opposition to the Southern Supreme Council and the Grand Lodge of that State, who each denounced the imposture and expelled all those engaged in it, if any there were, that were Masons, from the Rites of Freemasonry. The Grand Orient also denounced their illegality, andon the refusal of Mr. Foulhouse to desist, expelled him from Freemasonry, erasing his name from the book of gold on the 4th of February, 1859. In the language of their bulletin, "the condemnation was complete."

Thus branded with marks of its fraud, falsehood, and profane origin, and denied fraternity with any of the symbolic or upper degrees of Freemasonry in the United States, the spurious Council fell into the disrepute due to perversity and ceased to be heard of in the family of Masons until the bulletins of 1868 brought the astounding information that the Grand Orient of France, in the autumn of that year, had recalled its condemnation and decreed the establishment of official and friendly relations with this spurious body.

These acts were done by the Grand Orient without notice to the Grand Lodge of Louisiana, to the accredited representative of the Supreme Council of the Scottish Rite for the Southern jurisdiction of the United States, or to that Council itself, although its territories and powers were the subject of the proceeding. These powers entertained amical relations with the Grand Orient, and, therefore, besides graver grounds, the proceeding is open to the reproach of discourtesy.

The report of the reasons for the recognition sets up no pretense that the Grand Orient in 1858 had acted under any mistake, misconception, or error of fact. It is not pretended that any masonic authority in the United States had prior or subsequent to 1858 recognized this spurious body, nor that the decrees issued by the Grand Lodge of Louisiana and by the Southern Supreme Council against such as had been Masons, had been subsequently revoked or suspended.

The decree therefore places the Grand Orient in an attitude of conflict with the existing authorities of Symbolic and of Scotch Masonry in Louisiana, where the principles that determine the right equally affect the masonic authorities in other States of this Union. The gravity of the position has induced your committee to give a careful examination to the character of the intruded body and to the legality of the action of the Grand Orient towards these high masonic powers in the United States. The report of M. Hermitte, 33°, to the Grand Orient, undoubtedly as the result of imperfect information, fails to state accurately the masonic relations of the two powers on whom it infringes. These errors we will point out.

The Grand Lodge of Louisiana does not derive its powers from the Supreme Council sitting at Charleston, nor from any other Supreme Council of the Scottish Rite. The remarks of M. Hermitte concerning the antecedents historical of the Scottish Rite in Masonry do not affect the history or character of the Grand Lodge of any State in this Union, but tend to mislead those who so accept them. The Symbolic or York Masonry was already established and diffused over the States of this Union when the first Supreme Councils of the Scottish Rite were established in the United States. The bodies of the inferior degrees of that Rite which had long previously existed in these States were confined to speculative divisions, and the Councils when entering on their existence here, found no Scottish organization professing the authority to confer the first three degrees usually called Symbolic Masonry, but they did find that the Lodges of Perfection had always taken their initiates from the Master Masons made under the authority of the Grand Lodges of the York Rite. Actuated by the spirit of wisdom and the love of harmony, they forbore to attempt any change in this respect. and very soon in concordats with the masonic authorities of the York Rite of Symbolic Freemasonry, they actually renounced all pretense of authority over the dogma and the administration of the symbolic degrees in the York rite and all effort to establish these degrees under their own authority.

The separation of the Scottish Rite in the United States from Symbolic Freemasonry thus became complete, and harmony was established never since then interrupted. In the like manner in process of time the Cryptic, Templar, and other Rites were eliminated from the Grand Lodges of the York Rite, and the exclusive authority over Symbolic Freemasonry both as to dogma, administration, and direction, was left to them absolute and entire by the general consent of the Freemasons of all rites in each State. In Louisiana this general consent of all rites to the exclusive authority of the Grand Lodge was perfected early, and, in 1855, absolute unanimity was secured. Thus all the rites known in the United States derive their initiates from those under obedience to the Grand Lodges and begin where its control ceases, the members of every rite remain as Freemasons always under the authority of the Grand Lodges where they reside, and a sentence of expulsion from the benefits of Freemasonry approved by the Grand Lodge destroys the entire status of the offenders and deprives the condemned of masonic intercourse in any rite in the United States. That the recognition by the Grand Orient of a pseudo body of the Scotch or any other rite claiming the power to form Lodges of and make initiations into the first three degrees of Freemasonry tends to introduce confusion into the harmonious system and innovations into the rituals of American Freemasonry must be apparent from this exposition of facts. It will also be seen that the deep concern of the Grand Lodges of these States on the subject arises from considerations apart from the legitimacy of the intruding body under Scottish Constitutions.

Your Committee are slow to believe that a high masonic power in relations of amity would intentionally forego equity and attempt to precipitate distraction on Freemasonry in the United States. In their opinion the recognition of a power having undisputed boundaries at the time, includes its dogmatic exclusiveness within those limits, and consequently without evidence of subsequent masonic misconduct in the recognized, the Grand Orient could not with equity or justice reconsider her prior recognition of the dogmatic exclusiveness of the Grand Lodge of Louisiana over Symbolic Masonry in that State.

If the Freemasons of the States of this Union have the right to control their own institutions or self-government, it is clear under their masonic law that the pretended Supreme Council of Louisiana, even if it had legal existence in the Scottish Rite, would still be unable to masonically convey the three degrees of Symbolic Masonry to any person; and the fact cited with approval by M. Hermitte in his report that this body had attempted in 1867 or '68 to form a Lodge for Symbolic Freemasonry in Louisiana would compel the Grand Lodge there to expel all Freemasons connected therewith, and to refuse all fraternal association. This utter masonic incapacity of that body to interfere in Symbolic Freemasonry has not been brought to the notice of the Grand Orient by M. Hermitte.

There are other marked differences between the organization of Freemasonry here and in France useful to be considered in this connection. Whilst the Scotch, Templar, and Cryptic rites have national organizations in the United States, the Grand Lodges in the United States have never surrendered any authority to any central power, each State reserves its powers entire. When the interests of the rite require it they consult together as widely as the nature of the event requires and sometimes meet by delegates. Bound in strict fraternity, none of them would meditate any important change of policy without full conference with the others.

In France there are two national authorities over Symbolic Freemasonry. The Supreme Council of the A. A. S. Rite for France, claiming as part of its Rite, the first three degrees. The Grand Orient, which claims supreme authority over Symbolic Masonry under all Rites, York, Scotch, Egyptian and Misraim, French included, and exercises all these Rites in all their degrees. In this Babel of Rites it is only clear that the old York Rite is not an exclusive one in the Grand Orient's hands. Formerly the Grand Orient elected in masonic form their Grand Master in whom "the supreme executive, directive, and administrative power" resided. Thus freely elected was the Prince Lucian Murat, under whom the Grand Orient recognized the Southern Supreme Council of the A. A. S. R. as the only sovereign body of that Rite in Louisiana, and speeded the efforts of the Symbolic Masons of Louisiana to relieve themselves of the spurious invader by expelling the only French-made Scotch Mason who was known in the organization.

The Emperor of France, in the interest of his peculiar views of liberty, deprived the Grand Orient in 1862 of the power to elect a Grand Master and appointed Field Marshal Magnan to exercise those duties, since whose death, the General Mellinet, under the form of an election, we believe, has been permitted by the Emperor to exercise the office.

Your committee consider that the international relations of Grand

Masonic bodies bear a close resemblance to those of independent nations.

To avoid natural political jealousy of an institution in any way dependent on foreign authority, Symbolic Freemasonry for a hundred and fifty years past has formed itself in each country when once firmly founded into an independent national organization, retaining only the general obligation to adhere to the ancient landmarks of the craft in those things essential to the rite and the universality of its principles. Grand Lodges have been introduced into States to concentrate the authority of the resident fraternity, to preserve the landmarks, prevent innovation, and to secure for the resident fraternity within a prescribed territory the benefit of unity of government. In the cases of the Grand Lodges of Canada and of Nova Scotia, arising with some years' interval, this Grand Lodge refused recognition until satisfied that the petitioning body actually represented the substantial unity of the Freemasons of the Province. We still adhere to the principle. Unlike nations there can be no war between the Grand bodies of different States. A Grand Lodge is the exclusive power, because it represents all the Freemasons of the Rite in the territory, and as to foreign powers it is the resident masonic authority with whom masonic relations should be arranged. Hence, in our view, the recognition of a Grand Lodge admits the entire dogmatic and administrative authority of those resident Masons over the Rite in their territory. True it is that cases analagous to civil war arise among the lawful Freemasons as to the control of the Grand Lodge, which require the application of special principles. But this case is not of them; for the spurious body in Louisiana does not claim to hold its Freemasonry, although starting as late as 1858, either from the Grand Lodge of that State or from either of the Supreme Councils of the Scottish Rite at that time recognised by the Grand Orient as the lawful possessors of the masonic power.

Your committee are satisfied that as the pretended Supreme Council of Louisiana has had no right over the three degrees of Symbolic Masonry, no person can be recognized as a Freemason in the jurisdiction of this Grand Lodge who derives his claims of initiation from that source. They are also satisfied that the Grand Lodge of Louisiana both before and since 1858 has had the exclusive authority *de jure* over Symbolic Masonry in that State, and that there exists no evidence to show that she has exceeded her authority or varied from any landmark of the craft. Your committee are also satisfied that all the lawfully made Masons in that State have continued to adhere to her, and no Masonic authority in the Union has at any time recognized any intruder on her Symbolic authority.

Although the Grand Orient does not profess to invade Louisiana, or to have empowered this pretended Supreme Council of Louisiana, yet this committee think that her actions in withdrawing denunciations of ten years' standing against and replacing them by the recognition of a spurious body, although partly based on misapprehension of facts are inconsistent with her previous relations of amity to the Grand Lodge of Louisiana, and that the reasons assigned for her conduct depart from the masonic standard and fail as a justification.

This we will endeavor to point out. Here in the United States it is due to our happy organization of the Masonic Rites that we are free from divided authority over any Rite, and that perfect harmony exists between all of them. In France this division is greatly deplored by philosophical Masons, and the late Grand Master, M. Magnan, frequently made it the subject of his addresses to the Grand Orient. How can it be consistent with amity to any Masonic power in this Union for the Grand Orient to promote and encourage here that which she deplores at home? Fortunately the pretended Supreme Council of Louisiana is no institution of Freemasonry; destitute of even the color of an illegitimate descent, its pretensions are simply void. The instincts of self-preservation demand that we treat it as poison held to our lips, which, if permitted to enter them would cause the dissolution of the body. We adhere to those landmarks which ground the authority and community of Freemasonry on the legitimate succession to its privileges, and deplore that any respectable body should so fail in reverence as to assert that the efficiency of Freemasonry can be promoted by abandoning them. The report to the Grand Orient, while it admits the illegal origin of this pretended Scotch Body, invokes its recognition on political considerations, alleging that, notwithstanding their "complete condemnation" and expulsion in 1858, these conspirators against symbolic Freemasonry or their successors have, in the year 1867 or 1868, professed to charter a Lodge in Louisiana for "men of color." Can this further act of usurpation convert this counterfeit Council of Anti-Masons into a lawful and genuine masonic authority?

Your committee certainly recognize that a Freemason, lawfully made under competent authority, has an equal right to the privileges of Freemasonry whether he is of the Caucasian race or of any other race of men existing in the world. And, in connection with this proposition, they report that it is not pretended or assumed, either in the report to or the decree of the Grand Master of the Grand Orient, that the Grand Lodge of Louisiana or her subordinates have wronged any brother of any race lawfully entitled to the benefits of Freemasonry.

Your committee hold it equally certain that no man of any race can, by his will, become a Mason and be entitled to the privileges of a Mason without the sanction of competent masonic authority, and without first passing through the ordeals prescribed by such authority and under its direction. The regulations for the conferring of Freemasonry, as stated in the report of the Grand Lodge of Louisiana, are substantially the same as those in this jurisdiction, and in general use in the United States and Great Britain. That there has been no exception taken to the conduct of that Grand Lodge is clearly admitted by the report to the Grand Orient, which says that their view "has nothing hostile to the Grand Lodge of Louisiana."

In our view of the obligation of legitimate initiation into the craft, the persons whom this spurious Body seek to entrap would find it to their welfare to avoid the doors of a Body whose spurious origin and false pretensions are under a complete condemnation by the Masonic Fraternity of the United States; and the Grand Orient itself would have shown more concern for the pockets and the future character of the ostensible objects of its philanthropy had it foregone the effort to ignore the exclusive rights of the Grand Lodge of Louisiana and to recommend to the outside world the steps of sitting with expelled Masons, in a spurious body, fraudulently attempting to usurp the control and divide the unity of Symbolic Masonry as the true ways and means of admission among the lawful Freemasons of the United States.

Is the lawful authority of the Freemasons of Louisiana assembled in Grand Lodge over Symbolic Freemasonry to be set aside, and are expulsions from Freemasonry of ten years' standing to be disregarded, because the expelled, condemned, and spurious, have, in 1867, invited certain "men of color" not Freemasons to join their ranks? However much "men of color," who are not Masons, are entitled to the benefits of a broad general philanthropy, we cannot admit that there resides in them any masonic power to supersede the rule of Free masons in Masonry. In this country, where Freemasons are not a political party, the theory of the Grand Orient in rendering Freemasonry subservient to political objects, is revolutionary of its landmarks; and if once admitted, would convert our Lodges into debating clubs where the advocates and opponents of any or all political, social, and religious change would be free to press their views and institute new masonic tests in their behalf. The decree of the Grand Master of the Grand Orient, dated Nov. 6, 1868, asserts that the Grand Orient "was among the first Masonic powers to become a propagandist," and that *he* "is desirous of encouraging the said Supreme Council in the philanthropical course on which it has entered."

All this is very foreign to our ideas of the duties of Freemasonry. With us its teachings as an institution are esoteric, and our Lodges are not the apostles of any exoteric doctrines. According to our honored usages they cannot go out into the market-places in search of proselytes, nor scramble with the free citizens in the outside world in a race of propagandism.

Beyond this there is an implication in the excuses for this unmasonic act, incidentally thrust forward in the report and decree which is offensive to the Freemasons of America, inasmuch as it assumes that their masonic organization is subordinate to some higher authority which their Emperor has reposed in his General the Grand Master of the Grand Orient, who as *custos morum* and propagandist of imperial philanthropy interferes to regulate Freemasonry in the United States by vesting its control in a spurious Council of Louisiana recognized solely for the purpose of this investure. We do recall that lately the sovereignty of the people of Mexico was taken from them and invested by him in a spurious Emperor as their supreme authority. We acknowledge his skill in the science of imperialism; but, as we are incredulous of belief that the authority of the Spirit of Light has transmigrated from the Freemasons of the jurisdiction of Louisiana into his person, we cannot take light from that source. The unhappy fate of that ill-starred attempt in Mexico points a political moral, not pertinent in institutions which, like Freemasonry, rest on moral influences alone for their existence and continuance.

The decree conveys no information whether this assumption over American Freemasonry was instigated by the policy of the Emperor or originates with M. Mellinet; — to have done so, might in the one case lessen the influence the Emperor might seek to establish, by conveying his policy through a mouth that dare not speak contrary to his desires.

Our suspicions that this attitude originates in political policy are enforced by various historical reminiscences connected with the fact that it repeals a decree made by the last Grand Master who was elected to the chair before the Emperor assumed its dogmatic and directive powers, in which the lofty regard borne by the Grand Orient to its obligations of amity, commanded the respect of the masonic world.

The Freemasons of France will not deem us unfraternal if we claim the same spirit of independence the Supreme Council of the Ancient Accepted Scottish Rite for France manifested under its chief, the late M. Viennet, whom the Emperor's Grand Master of the Masonic Order, Marshal Magnan, had summoned in 1862 to submit to his politically imposed authority. That learned and venerable chief replied, "If the Emperor thinks right to dissolve us, I shall submit without a protest; but as no power obliges us to be Masons in spite of ourselves, for my own part I shall withdraw myself from your domination." The consequence of this was that the Supreme Council in France still retains a self-governing masonic authority.

The Freemasons of the United States, animated by a like spirit, will repel a dictation made in disregard of their masonic right of self-government. Their Grand Lodges, the exclusive possessors of Symbolic Freemasonry in the several States, and responsible for its purity and prosperity, will protect their authority with dignity and energy. Their masonic brethren made at home shall be of the selection of the Freemasons themselves, and their intercourse with the masonic authorities of other nations shall be confined to those who, acting on the divine rule of doing to others as we would others shall do to us, will refrain from disturbing our internal organization and from fomenting political agitation in our calm asylums.

The position of American Freemasonry in relation to political questions may not be as well known in Europe as it is here. The Lodges of Freemasonry here have no connection with the party politics of the country, and claim no authority over the political views of their members. All parties and all religions known here are largely represented in our Lodges without any known predominance or distinction. By our masonic law neither politics nor creeds can be discussed in a Lodge, and consequently men of all ideas meet upon a common level around our altars, suppress for the time the fanaticism of their political and religious ideas, commune in fraternity and part in peace, well pleased that we enjoy one place and one phase of our lives where and when with our judgments unclouded by political asperities, we may recognize each other's virtues and merits and cultivate a fraternity of love whose enlightened creed acknowledges the individuality of every Mason's political and religious creed and respects his free exercise thereof.

"The Constitution of this Grand Lodge expressly provides, Part 5, Sect. 9,— It shall not be permitted to introduce political or other exciting topics for discussion in any Lodge under this jurisdiction." So thoroughly do we live up to the spirit of this injunction that your committee are not aware of an instance where political considerations have influenced an election of officers of a Lodge.

Our predecessors in Freemasonry, considering that the political governments of this country were organized on the principles of Jefferson, that error is not dangerous, so long as speech and reason are free to combat it, and also that a free organization, free speech and a free press through which to appeal to reason are permitted for every theory of philanthropy and progress, warned us to preserve Freemasonry separate from politics in order that its usefulness should be exercised free from external dictation or animosity. Hence we have no alliance with any political party and we reject no man for his politics. Hence also we do not invade the exoteric or profane world to seek proselytes for our institution or to become propagandists of its creed.

Many of our older brethren often recall to us the only persecution our institution ever underwent in the United States. They then repelled accusations that its object was political influence based on similar charges made during the last century on European Freemasonry. When we succeeded after a long struggle in showing the falsehood of this charge as applied here, the conflict ceased and our institution gathered renewed vigor. We do not court another turmoil. In the United States general philanthropy is included in the domain of party politics and no masonic law prescribes how far a Freemason shall engage in it, or the side he shall take. Whatever our individual opinions may be on politics, we all agree that we cannot be too careful to preserve masonic institutions from becoming the theatre of contested political opinion. When acting as individuals in the political world we are not insensible to the claims of political philanthropy, although it concerns us not as Masons to speak of it, yet the public know that no brains or hearts in the country have shown according to their various lights and judgments more zeal for the progress of the moral, physical, religious, and intellectual well being of man.

Our French brethren ought not to regard it as a reproach to us that contrary to some of their theories, perhaps from our living under republican institutions, we all have considered that the proper place for politics is outside of the Lodge; and that the institution here should not be used for political or philanthropic propagandism among the profane. Masonic philanthropy, as we understand and practise it, is an obligation towards brother Masons, and this we sedulously practise. Freemasons in America learnt, in 1862, that the Emperor of France, either distrusting that the Masons, under obedience to the Grand Orient, mingled politics with Freemasonry, or having political purposes to effect, deprived those Masons of "the executive and directive" control of their Order, and appointed a Grand Master of his own, to whose authority they submitted. In conformity to our views of masonic reciprocity, we did not interfere as "apostles" of philanthropy or liberty to alter our relations of amity, or to disturb the peace of French organizations. Should not those now charged with the direction of the Grand Orient have extended to the Grand Lodge of Louisiana a like comity?

Your committee have only incidentally referred to the legal authorities of the Scotch Rite; — they have looked out his matter in its relations towards the Symbolic Freemasonry of the United States. This has been intruded upon, and the Grand Orient offers open encouragement to those who disregard its landmarks, tendering its fellowship in their efforts to subvert masonic self-government in the United States. Such a violation of amity and masonic obligation is grave. Every masonic authority here will oppose a route on which the first step is to destroy the authority of our Grand Lodges, the next to ruin our harmony, and the last, like the Grand Orients, may be on the wreck of our own freedom. This Grand Lodge clings to ancient Masonry, and relying on the Supreme Architect of the Universe, will not fail to perform its duties of fraternity to those lawfully entitled thereto, and will sustain the Grand Lodge of Louisiana while she adheres to those principles of Symbolic Freemasonry which were first planted in America in the jurisdiction of this Grand Lodge, and have since spread their kindly influences through the Continent.

Your Committee report as their conclusions —

1. That the pretended Supreme Council of Louisiana for the Ancient Accepted Scottish Rite is a spurious non-masonic body; and that no person claiming to have been made a Mason through its authority has any right to the fraternal privileges of Freemasonry.

2. That the Grand Lodge of Louisiana has been wounded and injured in her just and lawful prerogatives and relations by the decree of the Grand Orient of France.

Your Committee further remark that if their conclusions are acceptable to the Grand Lodge, a Mason of this jurisdiction cannot sit in any Lodge of the Grand Orient's jurisdiction where any person claiming from the pretended Council of Louisiana is present. They have forborne to recommend at this time the absolute discontinuance of intercourse with the Grand Orient because perceiving that body to have been misled in some important particulars, they cherish the hope that she will magnanimously disclaim the hostility towards Blue Masonry in the United States which her attitude evinces, and reconsider the step which has provoked the just umbrage of the masonic powers of the United States.

All which is respectfully submitted.

Chas. Levi Woodbury.
Chas. W. Moore.
Lucius R. Paige.

ANTI-MASONIC ACTION.

Several assemblies of religious bodies have lately taken ground against Masonry, upon the ostensible ground that it is composed of secret societies. If secrecy be the principle aimed at, it is a little singular that the Good Templars, Sons of Temperance, and other similar organizations were not mentioned.

The resolves of a synod here and there against Masonry are about as effective toward shaking it as would be the hurling of putty pellets against the rock of Gibraltar, with the expectation of battering down the everlasting structure. As the fly on the horn of the ox did not disturb the latter, so will not the hostile action of a little sect, here and there, discomfort an organization whose limits are those of the whole world.

During the late war, Masonry did more to ameliorate the horrors of imprisonment, and to mitigate the atrocities of battle, than any agency else. To the remark that "I am a Baptist," or "I am a Methodist," the reply was, invariably: "That's played out." The announcement of Masonic rights, on the contrary, was never disregarded.

We think that these gentlemen who are denouncing Masonry should not fail to notice that, whereas, nearly or quite every Protestant sect was disrupted before or during the war, Masonry remained, then as now, indivisible. In this element of fraternal regard which no war can shake, no convulsion disrupt, and in which no principle of discord can gain a foothold, the puny and discordant sectaries who are now warring against Masonry can find something worthy of imitation.

TWENTY-FOURTH OF JUNE CELEBRATION.

The late Anniversary of St. John the Baptist was more generally celebrated by the Fraternity, in various sections of the country, than for many years past; but, in this respect, our Brethren in Newburyport are everywhere conceded to have excelled their competitors. With them and their fellow-citizens of all classes it was a holiday. The town was beautifully and elaborately decorated with flags, banners, and bunting of every conceivable description, and the whole people seemed to have entered into a competition to determine who should make the most attractive and beautiful display. The procession, which was both large and brilliant, marched through the principal streets of the city, and was everywhere received with acclamations. One of the most interesting features in it was the large number of aged Brethren who honored the occasion by their presence Among them was Gen. Josiah Whittaker of Providence, who, although upwards of eighty years of age, and silvered o'er with time's relentless hand, is, to-day, as straight and more sprightly than many a younger man; in fact, he almost seems, if one could forget his white locks, to be but in his prime. Gen. Whittaker was initiated into the secrets of Masonry in 1812, and in 1814 was knighted. At the laying of the corner-stone of Bunker Hill Monument, in 1825, he commanded the Sir Knights who did the honors on that occasion, and now, although forty-four years have elapsed since that memorable event, he is still hale and hearty, and has the promise of future years of usefulness. In a carriage in the procession were Sir Knights John Ackerman of Newburyport, 73 years of age, and who had been a Mason for fifty years, and had passed through all the grades; Abner Kenniston of Newburyport, eighty-five years old, and for fifty years connected with Freemasonry.

At the conclusion of the public parade the company repaired to a large tent, erected for the purpose, for dinner, where they spent an hour of pleasant enjoyment, after which the procession was again formed and proceeded to the Pleasant Street Church, where an eloquent and able oration was delivered by the M. E. Sir Knight, B. B. French, of Washington City, which we hope, hereafter, to lay before our readers.

In the evening, the festivities of the day were appropriately closed by a promenade concert and ball, in a spacious tent appropriately fitted up and decorated for the purpose.

In Rhode Island, the day was celebrated at Newport by the St. John's Encampment of that place, the Calvary Commandery of Providence, and the Holy Sepulchre Encampment of Pawtucket, by a public parade, oration, and dinner.

INITIATION.

It is common to hear of the *right* of persons under certain circumstances and conditions to be initiated into Masonry.

It is conceded that no such rights exist in other voluntary associations, whether social, benevolent or religious; no body of men associated with the common object of mutual love and united labor for the benefit of mankind even acknowledged as in strangers *right* to admission among them, and that for the very simple reason that love can no more be voted than bought, and initiation is a symbol of fraternal love that must exist by free choice only, or not at all. Masonic initiation therefore is not the *right* of any one, however qualified.

In the Lodge Master is prophet, priest and king — though he receives his office by election. Yet, holding it, he is above the judgment of his lodge. To his Grand Master alone, and the General Assembly of Masons, does he owe allegiance; to them only is he responsible for his actions, and the mutual quality of Masons in no regard affects the patriarchal autocracy of their form of government.

As the feudal system all peers were equal in respect of their nobility, and all commoners equal (though equal inferior) in respect of their commonality; As in the Lodge all are equal and equally inferior in regard to the Master so all the Sons of Light are equal in respect of their initiation and all the profane equal and equally inferior in respect of their blindness.

It follows that no external attribute of place, or power, or wealth, can avail on the scrutiny which precedes initiation to secure a favorable judgment, and no external disadvantage, except so far as it may affect the dignity and reputation of the Fraternity, or the usefulness of the candidate, is to be weighed against him.

It follows, equally, that no man has any inherent ‘‘right to admission. Initiation is a favor, not, indeed, to be conferred unless where certain qualities exist yet, even to merit the most exalted, a favor. Admission to brotherhood cannot be meted out by weight and measure, as a reward for merit, or the price of good qualities.

General principles are laid down on our landmarks as to the qualifications of candidates but these are principles of exclusion not of admission. Men freeborn, of lawful age, not deformed or dismembered, and of good report, are *not* by these qualities entitled to admission. Our laws merely prescribe that those *not* so qualified must forever be *excluded*, and these laws are not to be strained in favor of admission so that a man dismembered or deformed shall be admitted if he can place his body and limbs in certain specified positions; or a man intellectually informed, if he can repeat the work of some standard or some ungrammatical nonsense out of "Cross;" or a man morally deformed, though possessing genial and amiable trials, which make us almost forget his moral deformity.

As in armies the reception or rejection of the recruit is governed by no con sideration save his fitness to bear arms and his conformity to the regulation of the branch of the service which he desires to join, so the question in the reception or rejection of the candidate is his ability, to serve in the way and be subject to the requirements of the Fraternity.

"The Lord's work" as our ancient rituals call it, which we have in hands is the enlightenment of the world, the ennobling of labor, and the recognition of the universal brotherhood of man. We are to labor upon characters besotted and embruted as well as upon those which are polished and refined, upon the so-called philosopher; and we need the perfection physical, mental, and moral

"We claim to have formed a sacred bond, a chosen corps; all may fight elsewhere in the line, but they have not the right to claim enlistment with us and in a Fraternity whose corner stone is "Love" there can be no stronger reason for exclusion than that the love of the brethren cannot be given to the applicant.

These rules of admission, strictly enforced, bring safely.

The Masonic Fraternity will not fall, though ten thousand worthy men be excluded from it. It totters already from the admission to its fold of unqualified or unworthy men, of admitted merely because there was nothing positively bad against them, and they asked admission.

It is time for the brethren to remember the duty of selection among candidates; to remember that all are not strong enough for our work. If nothing else will avail, it is tine for them to look abroad and see that, with rapidly increasing numbers, the Fraternity is receiving diminished respect, and holds diminished power of usefulness. Then let them look within, and see the Mosaic pavement soiled by impure or hasty feet; the holy places of Masonry made the scene of strife; its solemn services the occasion of loud jesting its symbols and emblems degraded to be the signs of traffic; and seeing these things, let our brethren make fast the outer doors and purify the temple.—*Progress.*

GRAND LODGE OF NEW HAMPSHIRE.

THIS Grand Lodge held its Annual Communication, for the current year, at Concord, in June. The meeting was numerously attended, and the business transacted of more than ordinary interest, among the most important of which was the adoption of a revised Constitution. This action, says a correspondent of the Journal, constitutes one of the most important Masonic transactions that has taken place in this State for a long time. The most important changes made from the former code of laws and regulations are the following: The time of the Annual Communication is the third Wednesday of May. The minimum fee for becoming a Master Mason has been raised from fifteen dollars to

twenty-five dollars; the fee for a charter is raised fron fifty dollars to seventy-five dollars. The fee for a dispensation, which has heretofore been ten dollars, is now twenty-five dollars. The fee to the Grand Lodge, for all initiates, has been raised from one dollar and fifty cents to two dollars. The Deputy Grand Master and the District Deputy Grand Masters are all deprived of power to grant any dispensations. It is made the duty of the Grand Lecturers to visit each Lodge in their district annually, and instruct them in the Lectures and Work. The expenses of Lecturers, in doing this, are to be paid by the Grand Lodge.

All applicants for Degrees must have resided in the State one year, and must also have resided the same length of time within the jurisdiction of the Lodge they wish to join Any person, outside of New Hampshire, wishing to take Degrees in a Lodge in this State, must get the unanimous consent of the Lodge within whose Jurisdiction he resides, and must also get the permission of the Grand Master of the State where he resides, which consent must be annexed to his petition. The names of all candidates rejected must be communicated to the Grand Secretary. There is to be a single ballot for the Degrees and Membership. A new article on trials and penalties is added. A new article is also added, respecting the government of the Grand Lodge. By the ancient regulations, the physical deformity of an individual operates as a bar to his advancement into the fraternity; but, as this regulation was adopted for the government of the craft at a period when they united the character of an operative with that of a speculative Masonry, this Grand Lodge authorizes such a construction of the regulation that, when the deformity of the candidate is not such as to prevent him from being instructed in the arts or mysteries of Free Masonry, and does not amount to a disability honestly to acquire the means of subsistence, his reception will not be an infringement upon the ancient landmarks, but will be consistent with the spirit of our Institution. The additional fee for a dispensation to receive the Degrees out of order is ten dollars. There are, also, many verbal changes from the former code, and the plan and arrangement of the provisions of the Constitution have been greatly simplified. The Committee on the Constitution, consisting of Brothers Bell, Barrett, and Harris, are entitled to great credit for the faithful manner in which they have discharged their delicate and responsible duties.

MASONIC CHIT-CHAT.

Personal. — Whenever Br. Hervey, Grand Secretary of England, shall personally intimate to us his dissatisfaction at the manner in which his letter of Nov. 14th, was published in this Magazine, in February last, we shall be happy to give him our reasons for the omission of an erroneous date, and the substitution of a correct one, — the latter in a way to indicate that the omission, is a correction. If the error was not a clerical one, it was the result of a very great oversight, and such as to authorize the correction made. The particular part to which it referred, was altogether irrelevant, and in no manner affected the subject of the inquiry.

Onward. — The notice of this excellent Magazine for May, was accidentally omitted in our last number.

The July number before us, corresponds in excellence with its predecessor. A new volume commences with the present number, and in a few days, the First will be offered to the public, in a volume containing between five and six hundred pages of letter-press, and sixteen full-page engravings.

The Magazine for July, contains many interesting stories, among which, are "Its Sheridan— Hooray!"; "My Irish Shooting Lodge", a particularly entertaining narrative; "Dagger Nell"; the continued story of "The Lost Sister," and other articles, besides several pretty poems, and an article on Croquet, commenced in the last number, and which lets the reader into all the mysteries and science of that popular game. The proprietor of this periodical is the popular "Mayne Reid," and his name, commends it sufficiently to the public.

The Michigan Freemason. — We have received the first number of a new Masonic periodical, just started at Kalamazoo, Michigan, by Brs. Chaplin & Rix. It is handsomely printed, and filled with excellent matter, and we take pleasure in recommending it to the support of our Michigan brethren and others.

Wanted, — for which a liberal price will be paid, — printed copies of the Proceedings of the Supreme Council for the Northern Jurisdiction, before 1858, except 1853, which latter year is not wanted.

The Galaxy. — The number of this popular Monthly for July is, as usual, rich in the character and variety of its contents. Charles Reade's story is continued. "Our Impending Chinese Problem" is a suggestive paper, on the increase of our Chinese population on the Pacific Coast, their habits and future status and influence. "The Throne of Louis Philippe" is a second paper on the same subject, by John S. C. Abbott, and is of much historical interest. "Our Great Farmers" will interest the raisers of poultry. "A Plea for Jack Cade" is a controversial article by Richard Grant White, the talented author of "Words and their Uses."

In short the entire number is worthy of the high reputation to which this excellent periodical has attained.

Morris in the Holy Land. — Speaking of the articles which have recently appeared in the "Keystone," from the not very reliable pen of Robert Morris, Br. Reynolds in his last "Trowel" says, — the piquancy of these articles consists in a graphic style and a re-arrangement of old articles, with running comments disclosing humor, testiness, and sourness in intercourse with the people. We have read articles on the same subject from the same pen, in six or seven papers, and are of the opinion that not an important fact is developed but what may be found in several books, and which are authentic from the pens of actual and truthful explorers.

The Trowel. — Will Br. Reynolds please send us the May number of the "Trowel" It has not been received, and we cannot well spare any number of a periodical we so highly value. And we avail ourselves of the opportunity to say to our Brethren everywhere, that if they wish one of the ablest and most conservative Masonic periodicals, published in this country, they will send their names on to H. G. Reynolds, Jr., Springfield, Illinois.

The Grand Council of Louisiana held its 14th Annual Assembly at New Orleans, in February last, Ill. Comp. J. Q. A. Fellows, presiding. The business transacted was not of general interest. Six Councils were represented, and the Order appears to be in a prosperous condition.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XXVIII.] AUGUST 1, 1869. [No. 10.

GRAND LODGE OF NOVA SCOTIA.

It is with great satisfaction that we are able to announce to our readers the present month the complete reconciliation of the long-pending difficulties which have heretofore divided our brethren and seriously crippled the operations of the Masonic Fraternity in the neighboring Province of Nova Scotia. This happy event was consummated on the twenty-fourth day of June last, by a final, and, we trust, permanent and happy union of all the parties in controversy, by the establishment of an Independent Grand Lodge for the Province of Nova Scotia, with the following organization : —

Grand Master	Hon. Alexander Keith.
Deputy Grand Master	James Forman.
Substitute Grand Master	C. J. McDonald.
Grand Senior Warden	J. Norman Ritchie.
,, Junior Warden	H. J. Marshall.
,, Treasurer	Andrew K. McKinlay.
,, Secretary	H. C. D. Twining.
,, Clerk	W. S. McDonald.
,, Chaplain	Rev. David C. Moore.
,, Lecturer	Newell Snow.
,, Senior Deacon	James Gossip.
,, Junior Deacon	C. C. Nichols.
,, Architect	David Stirling.
,, Jeweller	J. Cornelius.
,, Bible-bearer	Alexander McKay.
,, D. of Ceremonies	Douglas McLeod.
,, Sword-bearer	George H. Hyde.
,, Director of Music	J. B. Norton.
,, Marshal	W. M. Ward.
,, ,,	G. J. Fluck.
,, Tyler	J. E. M. Taylor.

The day selected was, with all its interesting historical associations, singularly appropriate, and their healing and harmonizing influences were not lost upon the brethren; more than six hundred of whom were present, including the Grand Masters of Canada and New Brunswick, with large delegations from both Provinces.

The Union, including the election and installation of the new Grand Officers, took place in the morning; the installation ceremonies being conducted by M.W. Brother A. A. Stephenson, Grand Master of Canada, assisted by M.W. Brother B. Lester Peters, Grand Master of New Brunswick. These ceremonies having been completed, and the new Grand Master and his associate officers congratulated, a procession was formed, and proceeded through the principal streets of the city, to one of its largest churches, where, in the presence of as many ladies and gentlemen as the edifice could contain, the Rev. D. C. Moore, Grand Chaplain, preached an eloquent sermon from the appropriate text, "Let brotherly love continue."

The ceremonies in the church being concluded, the procession was again formed, and returned to Masonic Hall, where the brethern were dismissed until the evening; when they again assembled to the number of five hundred, and sat down to a sumptuously and tastefully spread dinner, which was also honored by the presence of the mayor of the city and other distiguished gentlemen, civil and military, of the Province. The Grand Master, the Honorable Alexander Keith, presided, and is highly complimented by the papers of the day for the ability and courtesy with which he discharged the delicate duties devolved upon him by his position.

On the removal of the cloth the usual toasts were given, the first of which was, as a matter of course, "The Queen — God bless her!" which was received with the greatest enthusiasm (nine-times-nine — the band playing "God Save the Queen") — all of which is indicative of the enduring love and loyalty which our Provincial brethren everywhere entertain towards the estimable lady who presides over their political institutions.

The second toast was as follows: "His Royal Highness the Prince of Wales. — We hail him as a brother, and his intended appointment as Substitute Grand Master of England."

The Prince of Wales was initiated into Masonry about six months since at Stockholm, in Sweden, while on a visit to the Continent. He has been spoken of as the immediate successor of the Earl of Zetland, the present Grand Master, but the terms of the above toast would seem to indicate that he is to be elevated to the rank of *Substitute* Grand

Master, or, in the language of the Masonic Constitutions of England, *pro Grand Master*, a place second to that of the Grand Master, and superior to that of the Deputy Grand Master, — an arrangement peculiar to England, and apparently intended for the special purpose of affording the Grand Lodge an opportunity to avail itself, asoccasion might offer, of the prestige and influence of enrolling among its official dignitaries a member of the royal family, — who is not generally supposed to be sufficiently conversant with the details of the Institution to qualify him to perform its more active duties. In the absence of the Grand Master, however, in Grand Lodge, the duties of the chair will constitutionally devolve upon him, with the privilege of course of calling upon the Deputy Grand Master to discharge them. In this country, a *finesse* of this kind would not be considered a matter of much account; but in England it is otherwise, and has on more than one occasion saved the Institution from unjust obliquy and its interests from serious consequences.

Toasts were also given in compliment to "His Excellency the Governor General of the Dominion," "His Honor Major General Sir Hastings Doyle, the Lieutenant Governor," "Admiral Sir G. Rodney Mundy," "the Grand Masters of England, Scotland, and Ireland," and "the Hon. Alexander Keith, Grand Master of Nova Scotia," — to all of which appropriate responses were made. "His Worship the Mayor and the Corporation" was also given, which called up the mayor, who spoke at length, and in the course of his remarks paid a well-merited compliment to Grand Master Keith, referring to the public offices he held, "as president of the Legislative Council, ex-mayor of Halifax, and last, though not least, the distinguished position he had that day assumed as Grand Master of the Grand Lodge of Nova Scotia." *

A large number of miscellaneous toasts were given and responses made, for which we have no room, nor would they be of any particular interest to our readers. The occasion was one of general rejoicing among the brethren, in which the citizens of the place largely participated.

Thus has happily terminated a controversy which had occasioned a great deal of acerbity of feeling among the brethren in the Province, and contributed much to retard the progress and prosperity of the Fraternity in that jurisdiction. The principle involved was one of importance, as affecting the prerogatives of the parent Grand Lodge within its own territorial jurisdiction. This principle, in its application to the American Continent, would seem now to be so far settled at least as to admit of the establishment of Grand Lodges within the British Provinces, independently of any pre-existing rights of the parent Body. And this having been effected with the consent and approbation of that Grand Lodge, and the other parties interested, there can of course no longer be any valid objection to its recognition by the Fraternity anywhere. The step doubtless has its political significance; but this is a matter that does not belong to our pages.

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* Brother Keith has presided as Provincial Grand Master of England and Scotland, over the Fraternity in the Lower Provinces, for about a quarter of a century, and we congratulate him upon his continuance in the same office over the new Body.

Some of the Grand Lodges in this country may find it necessary to reconsider their previous action in reference to one of the parties to the recent controversy; and this they will doubtless cheerfully do and unite in extending to the new body the right hand of fellowship.

PUBLIC INSTITUTIONS. — While our city authorities are active and liberal, to an unprecedented extent, in improving the condition and conveniences of the city, justice and humanity alike demand that our public eleemosynary and penal institutions should receive an equal share of their attention. An examination of the Annual Report of the Directors of the Public Institutions at South Boston, shows, in the clearest manner, that their unfortunate inmates are not in all respects so well provided for as humanity exacts. This remark applies with especial force to the Lunatic Asylum and the House of Correction, both of which, in their internal management, are not probably surpassed, if equalled, by any similar establishments in this country; and all that seems to be necessary to make them, in excellence, all that can reasonably desired, is accommodation equal to their necessities. The present buildings, if not particularly ill-adapted, are insufficient for the purposes for which they are used, and should be enlarged, or replaced by new ones, without further delay; and we trust the subject will receive the early attention of the city authorities. We have not space for details, nor does the discussion of the subject, perhaps, properly fall within our sphere. For the former, we refer to the excellent and interesting reports of Dr. Walker of the Lunatic Asylum, and of Charles Robbins, Esq., of the House of Correction, as recently published by the city.

SKETCH OF HON. THOMAS TOLMAN.

(COMMUNICATED BY R.W. BR. JOHN H. SHEPPARD.)

Deep in the grave, whene'er a Brother dies
We drop the Acacia at his obsequies;
A leaf — a sprig — yet this fraternal token,
When dust to dust — the Golden Bowl is broken —
Midst hallow'd rites around his lowly bed,
Portends the Resurrection of the Dead:
And tears on earth, like dew of Hermon given,
Reflect through Hope the light which shines from Heaven.

IN preparing a brief memoir of our late R. W. Brother, Thomas Tolman, who died in Boston June 20, 1869, many interesting events of other days associated with his life are brought to mind. He was initiated into the mysteries of Freemasonry nearly fifty years ago. The earlier part of his affiliation was a period of trial when our ancient Institution was most unjustly assailed by innumerable enemies and the labors and work of the craft were suspended for several years, until the tempest had passed away. It was in the Egyptian darkness of that time, when the winds and waves of calumny and persecution were roaring around our Masonic Temple and beating against its walls; when political aspirants in public meetings, newspapers and pamphlets were maligning the moral character of every member of the Fraternity; and when even a Legislature of this Commonwealth forgot its dignity and went into the arena among the combatants; it was then, that six thousand Masons of Boston and vicinity — men of good standing in society, and many of them ornaments of the land — published a "Declaration," expressing their loyalty to government and setting forth the principles and benevolent objects of one of the most ancient and noble associations ever formed by man.

The Declaration was drawn by R. W. Brother Charles W. Moore. It came from the heart of an injured Fraternity; it presented a firm and resolute phalanx against the enemy; and we have reason to believe that it opened the eyes of a great majority of our fellow citizens, who were friends to innocence and respected justice. Brother Tolman was one of the thousands, who signed the eloquent Manifesto and he lived to a good old age to exemplify its truth and teach the world that a true Mason could not be a bad man nor an enemy to his country. He lived to see Freemasonry emerging from this ordeal and becoming more powerful and prosperous than ever.

Our deceased brother was born at Stoughton, in Massachusetts, February 20th, 1791, and at the time of his death was above seventy-eight years old. In tracing his descent for six generations we find that his ancestor, Thomas Tolman, was born in England in 1608–9, and came to this country with some of the first settlers in Dorchester. A copious genealogy of the family, wherein this early emigrant and his numerous descendants are described was prepared by Mr. William B. Trask and published in the New England Historical and Genealogical Register, vol. xiv., page 247. The subject of this brief memoir was the son of Samuel, son of Johnson, son of Samuel, son of Thomas, whose father as just stated came from England.

The following extract from the Register will evince that Thomas, the founder of this family in New England, was a prudent, thrifty man, and appreciated in society. The term of address Goodman is applied to him; at that period of our colonial history the title Goodman to the husband and Goody to the wife were marks of courtesy and respect to virtuous persons of advanced life. Mr. Trask observes. —

> "There is a tradition in the family that he came to Dorchester, Mass., with the first settlers, in the ship 'Mary and John' in 1630, and that he owned land extending from the seaside to Dedham line. He was the owner of lands, also, in what is now Canton, Stoughton, and Sharon. The first mention of him, on the Dorchester Town Records, is under date of Oct. 31, 1639, as follows: 'It is ordered that Goodman Tolman's house be appointed for the receiving any goods that shall be brought in whereof the owner is not known.' His name is appended to the Church Covenant made in 1636; freeman May 13, 1640. He located near 'Pine Neck,' now 'Port Norfolk,' his house having stood within one hundred feet of Pine Neck Creek, on the west side, and on the north side within about two hundred feet, the creek forming an elbow shape. In 1852, the Old Colony Railroad Corporation removed the most of the cellar once belonging to the house. The land remaining is in possession of one of the branches of the family. The house in which his son Thomas afterwards lived, between what is now Ashmont and Washington streets, was probably built by him. Some of his descendants now own and reside on land that belonged to him. It has remained ever since in the family."

Thomas Tolman was educated at Brown University, where he was graduated in 1811; and it may here be remarked an Honorary A. M. was conferred on him by Harvard University in 1822. Of his rank or attainments as a student at college we have no means of knowing; but that the acquisitions he then made were solid and durable, there can be no doubt, for with his intimate friends he often spoke of the classics and of various branches of knowledge in his academical career with fondness and frequent reference. There is reason to believe he was a sound scholar, and from his boyhood thorough in whatever he

undertook. I find, however, in a late account of the Commencement, that when he took his degree in 1811 he delivered a "Poem on Social Intercourse."

On leaving college he went to Georgetown, then a flourishing seaport in South Carolina, and the shire-town of the county, and having selected the profession of the law, he entered the office of Mr. Mitchell, and under his tuition pursued his legal studies, until admitted at Charleston to practice in the Courts of that State. In the mean time he was engaged as an editor of a newspaper, for the means of defraying his expenses. We are not informed whether he ever practised law in Carolina; but he opened an office in Canton, near his native town, in 1815, where he was successful, and for some time had a full range of business in that and the neighboring villages. In 1837 he removed to Boston, and there continued his professional pursuit to the last of his days; although for several years he seldom attended courts and principally devoted himself to chamber-counsel and drawing of legal instruments, wills and trust estates; in the drafting of which he excelled. He also for several years, as an associate with our lamented Brother Augustus Peabody, held the office of Justice of the Jail-delivery for the County of Suffolk. Mr. Tolman was naturally diffident and was reluctant to put on the armor of an advocate, which is sometimes made of brass with the visor down! but he was a safe counsellor, and among litigants was a ready peacemaker

He was married at Boston April 30, 1846, to Miss Elizabeth Call, daughter of the late Col. Jacob Stearns, of this city, by the Rev. Ephraim Peabody, D.D. His wife died Nov. 26, 1866, æt. 67, leaving only one child, a daughter, Elizabeth S., who was born April 25, 1851. Though he entered into the conjugal state at the eleventh hour, he found himself a much happier man; for he was tenderly attached to his partner, who was a most amiable woman. After her death his health seemed to decline; he felt, as it were, alone in his old age, and that solitude then may be too solitary; yet he seemed to linger upon the outskirts of the unseen world nearly three years.

His initiation in the Rising Star Lodge of Stoughton, of which for several years he was Master, took place 23d of March, 1830.

He was also chosen H. Priest of Mount Zion R. A. Chapter of Stoughton in 1823 and was G.H.P. of the G.R.A. Chapter of Massachusetts in 1844 and 1848, of which he was Deputy G.H.P. in 1841, '42, '43 and '44.

July 4, 1825, as District Deputy Grand Master he was deputed to lay the corner stone of the Court House at Dedham; on which was afterwards erected a beautiful granite edifice of the Doric order. He delivered an address on the occasion, neat and appropriate, and spoken of in high terms by those who witnessed the ceremonies.

He was elected Senior Grand Warden of the Grand Lodge of Massachusetts three times, in 1841, '42, and '43; and in 1848 he succeeded the late lamented R. W. John J. Loring as Grand Treasurer, an office to which he was annually chosen until December 1861, thirteen years.

Though the Grand Lodge of Massachusetts, when convened, sits as the supreme tribunal and legislature of all lodges under its jurisdiction, and adjudicates upon all matters touching the ancient landmarks and usages, yet it is not restricted in its functions to mere quarterly communications. One of its most agreeable duties is the constitution of new lodges and installation of officers, under a charter. In the performance of those sacred ceremonies, the Grand Master with his associate officers, when this duty is not devolved upon his Deputy, makes an excursion into the country to the locality of the Lodge. On such an hilarious occasion we not only enjoyed a pleasant tour, but on our arrival at the spot were met by a committee and ushered into a lodge room where numerous brethren were assembled and a bevy of the beauty and elegance of the place brightened the scene; and when the solemnities of the evening were over, there was an adjournment to the festive hall, where the refreshment of *Corn, Wine, and Oil*, after labor, was often followed by the wit and eloquence of some of our best speakers. Our departed brother enjoyed such official excursions and often spoke of them as amongst the sweetest reminiscences of his life. It was on our first appearance in the splendid regalia procured in England under, I think, the able administrations of our beloved Grand Masters, Winslow Lewis and John T. Heard, we made some of these masonic excursions into the country; and disguise it as some may under a levelling system, human nature likes distinction of honor and office and its appropriate costume. The occasion too of such visits was of an ennobling kind; for there is something sublime in the living picture of a well-governed lodge, with its several stations of officers, and surrounding ranks of brethren, associated as it is with the memory of the Temple of Jerusalem; and when, on such peculiar occasions, the wives and daughters and sisters of Masons add beauty, delicacy, and refinement to the convivial scene, there is a splendor in the masonic hall, of which the ideal picture is long retained when we muse "in the sere and yellow leaf," on the visions of other days.

Among the official duties of the Grand Lodge is laying the corner stone of Monuments, Churches, and other public edifices, when requested by those interested in their erection. Several ceremonies of this kind were performed when Brother Tolman was Grand Treasurer; but no one so splendid and imposing as that of the Bunker-hill Monument, long before that period and when he was a young Mason. It was amidst a vast assembly of brethren from all parts of the country this corner-stone was laid and consecrated in due and ancient form. Forty-four years have now passed and that majestic obelisk is casting its melancholy shade over another generation, since the bright and beautiful day in which the Grand Lodge of Massachusetts, surrounded by a vast gathering of the brotherhood consecrated that stone to immortality. It was on the 17th day of June, 1825. The Hon. John Abbott, recently a senator of the Massachusetts Legislature, was then Grand Master of Masons in this Commonwealth. Lafayette was then living, and he took an important part in the august ceremony, and also Daniel Webster, who, elevated in a recess from the sun, in an unparalleled address rung with a voice of eloquence through an immense audience of 20,000 persons sitting around him in concentric circles. This great orator was then in the ascendant of his fame. On the top and sides of that mount, where in 1775 the first battle, which was prognostic of the future glory of our country, was fought, an immense multitude of spectators had gathered beneath the blue heavens on that brilliant day to celebrate the event. It was a magnificent spectacle. It was said ten thousand Brethren were present, for our Grand Master, Joseph Warren, who died at Bunker-hill, was a Mason dear to memory. Alas! in calling up the splendid scenes and distinguished men of that anniversary, how few are now living. How many honored brethren have since gone! — of our Grand Masters, John Soley, John Abbott, Augustus Peabody, Paul Dean, Edward A. Raymond, Simon W. Robinson, and many excellent members, have departed and our worthy and respected Brother Tolman has just joined the silent assembly of his companions.

Nor in calling over the roll of the missing, should one distinguished brother be forgotten, though then residing in Maine — the late learned and eloquent Brother Simon Greenleaf, LL.D. — Professor of the Law School in Cambridge; for he was not only a skilful craftsman, but a writer on Masonry, who had investigated its ancient history. He was a firm believer in the great antiquity of its origin, and that many of the Fathers of the Church were Masons.

Brother Tolman was a member of the Legislature ten years. In 1849 and 1850 he was chosen a State Councillor for Suffolk under the administration of Gov. Geo. N. Briggs. He was also a member of the New England Historic-Genealogical Society of this city, having been elected April 1, 1863.

The writer of this article was intimate with our deceased brother for several years; three of which we occupied an office together in the practice of law. He was a man of great equanimity and gentleness, a congenial companion and of extensive reading, and he rembered what he read. In all his dealings and business he was strictly upright and conscientious; ever ready to do an act of kindness and cautious in speaking of the failings of others. It was with him a fixed principal to owe no man; and in whatever concerned his domestic or personal economy he was methodical and neat to a nicety.

It has often been remarked that the taste and disposition change with the antumnal approaches of Old Age; and that even melancholy and moroseness are then too often seen in the wrinkles of conversation.

Nearly two thousand years ago, the great Roman Satyrist spoke thus sadly of the ills and sorrows of longevity:—

> "Difficilis, querulus, laudator temporis acti
> Se puero, censor castigatorque minorum."

Difficult to please, querulous, extolling the times when he was a boy and censorious and rebukeful towards those of a younger class.

This may be true in many cases—perhaps too often; but not always. Br. Tolman was an exception. Life sometimes, like good wine mellows with age. He was a man easy to please, invariably cheerful, and satisfied with the dispensations of Divine Providence. He habitually looked upon the bright side of the world; for in the complexion of his mind he was an Optimist; and at no period of his life, did his genial and smiling face exhibit a falling off to the dolorous lamentations or croaking fears of a Pessimist. His faith was firm that our Heavenly Father will order all things for the good of his children who look up to Him, both here and hereafter.

His constitution, naturally tender and delicate, began to fail toward the decline of life: there was a nervous sensibility, especially in sudden changes of weather, to which he was always subject, perhaps in part from never having cultivated his muscular powers in his youth. This rendered him feeble in frame and timid in exposure. Indeed, he was a living barometer, which rose and fell with the atmosphere, and could anticipate an east wind long before its humid influences were felt around us. But it seemed to be his body, not his mind, that suffered.

The time, however, at last drew near, when he found there were trials which mortality seldom escaped and must sooner or later feel.

Slowly and surely he began to realize the solemn predictions so early taught in our mystic allegories. "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windows be darkened. . . . . Because man goeth to his long home, and the mourners go about the streets." But we must remember that this dismal pictnre of the decaying body, not of the eternal mind, were drawn by a sacred writer long before "Life and Immortality were brought to Light." It was from brighter and more glorious views of an Hereafter, that some brave old Christian wrote:

> "And thou shalt walk in pure white light
> With kings and priests abroad;
> And thou shalt summer high in bliss,
> Upon the hills of God."

The last sufferings of our brother were not long nor severe. His remains were conveyed to Stoughton; after funeral services were performed at St. Stephen's Church in this city, at which a number of brethren and several members of the Grand Lodge were present; and in Stoughton the brethren of Rising Star Lodge convened at the station house, went in procession to the grave and there paid the last honors in due and masonic solemnity to his memory, as they dropped the sprig of Acacia in his grave.

The obituary notice of him in the "Boston Transcript," June 22d, 1869, was a happy epitome of the virtues and character of this excellent man. "He was one of the most gentle and amiable of men universally beloved and esteemed wherever he was known."

TWENTY-FOURTH OF JUNE.

We notice that St. John's Day last (twenty-fourth of June), was celebrated more extensively than usual by the Fraternity in England, and also in Scotland and Ireland.

In England, the Lodge at North Woolwich held its Annual Banquet, to which nearly one hundred members were invited. The Lodge at Rochford also celebrated the day, as did the Lodge at Leicester, Malling, &c.

In Ireland, the day was celebrated at Limerick by a public procession and dinner, and by the dedication of a new hall. In Belfast, Hiram and Union Lodges both noticed the day in an appropriate manner, as did also the Lodges at Lisburn, Wexford and Castleblaney.

The Lodge at Sheernies, and St. John's Lodge at Glasgow, were among the number in Scotland, by whom the day was suitably observed.

THE ELEMENTS OF MASONRY.

The Grand Master of the Grand Lodge of Indiana concludes his address before that body at its late annual communication, as follows: —

The elements that are necessary in our fraternity to the relation and presentation of Masonry are:

I. Obedience. — This is fundamental, because necessary to the knowledge of unity, and the consciousness of the fact of the one body, under the one Head.

The unity of the solar system is obedience to law, and in this obedience the stars move in their appointed orbits, in beautiful harmony, and in the repose of highest motion, about the central sun — one family, one Brotherhood of light, usefulness, and commingled glory.

II. Smypathy. — The realization of common origin, and common wants, and common destiny, springs from the consciousness of the common principle, that binds the brotherhood to the throne of law, and inspires sympathy. If one suffer, all suffer; if one falls, all are weakened; and if one is honored, all are honored. So that the source of masonic benevolence, gentleness, patience, cheerfulness and joy is in the sympathy that dwells in the family relationship, and the unity of obedience.

III. Activity. One fundamental point in Masonry is, that it avoids speculation and theoretical problems concerning politics, morals, and religion, though by no means placing itself in antagonisns, to any form of civil government, or standard of morals, or any church, and seeks to create activity by the present and actual wants of the brotherhood, as those wants rise from the realized relationship of brother to brother, in fraternal intercourse. It exists under all forms of civil governments, and embraces in individuals, all religions, and various standards of morals, but makes all harmonize in activities common to all, leaving the rest to individual judgment, guided by the common principle of the Brotherhood of Man, and the Fatherhood of God.

But with all the rich symbolism, all the beautiful ritual, and holy associations, and bright words and works of the brotherhood, the practical test must ever be met by us, what good, what fruits, what elements of worth, are actually given to the world bp Masonry.

Brethren, we should speak modestly, and study to make the institution of Masonry an almoner in this rapidly advancing age.

More is required of Masonry in each succeeding generation, and her history should grow brighter, with every newly recorded page of her growth and extension. The great fact of the brotherhood of Man is becoming the sublime fact of the age; and the mission of this institution is becoming more and more widely known, and acknowledged, year by year. We should know our mission, and present it faithfully and practically to the world.

We should, especially be governed by the power that is redeeming and saving the world; the power of love, like our Father's love. For then shall we truly show all men that the Lodge is a home, a sweet retreat, a place where the family gather aronnd the family altar, to hold sweet followship, and receive the needed counsel, and the needed help, to make the pathway of life the pathway of excellence and blessing; the pathway that opens beyond this earth,

"Into the Brotherhood of Heaven,
The Temple of our God above."

"MONTAGUE" OR "MONTACUTE."*

A correspondent asks whether the name of the Grand Master in England who commissioned Henry Price as Grand Master of the first Grand Lodge in this country was Montacute or Montague? The inquiry is a very proper one, and doubtles arises partly from the difference in the spelling of the names found in some of the later works on Freemasonry, and partly that both spellings have a common family origin and frequently refer to the same person. The distinction, however, is clearly marked in the case of the distinguished brother who presided over the Grand Lodge of England in 1733, and by whose authority the commission to Price was issued. We quote from the Book of Ancient Constitutions, as revised by Entick, and published by the Grand Lodge of England in 1756, as follows:—

"At an 'Assembly and Feast at Mercers' Hall (London) March 27, 1731, the Deputy Grand Master, Nathaniel Blakerby—the Grand Master (the Duke of Norfolk) being absent — proposed in his name the Right Honorable Thomas Coke, Lord *Lovell*, 'to succeed his Grace in Solomon's Chair for the ensuing year, and he was accordingly so proclaimed and invested (by proxy), and appointed Thomas Batson, Esq., his Deputy.'

"Lord Lovell continued in the office of Grand Master until March 2, 1732, when the 'Deputy Master Batson being in the Chair, proposed, in the Grand Master's name, for his successor, the Lord Viscount *Montacute*, Master of a Lodge, and he was immediately saluted as Grand Master *elect*.' Thereupon,—

"At an assembly and feast at Merchant Tailors' Hall, on Wednesday, April 19, 1732, Deputy Grand Master Batson, with his Wardens, attended (*i. e.*, waited on) the Grand Master *elect*, at his house in Bloomsbury Square, and with some noble brothers, the Dukes of *Montague* and Richmond, the Lord Colerane, the Lord Carpenter, the Earl of Stathmore, and Lord Teynham, and many others, all duly clothed, and in coaches, made the *Procession of March*, eastward, to the hall, where all things being regularly transacted as above, Deputy Grand Master Batson proclaimed aloud, Our noble brother, Anthony Brown, Lord Viscount *Montacute*, Grand Master of Masons, who appointed Thomas Batson Deputy Grand Master," etc.

The above shows with sufficient distinctness that the Duke of Montague, who was present as a spectator, and the Viscount Montacute, who was elected Grand Master, were different persons, however the spelling of the name of the latter may have been corrupted or changed through the misapprehension or inexactness of later writers on masonic history. We find further in the work above cited, and which being an official publication, is to be received as of the highest authority, that the Lord Viscount Montacute continued to preside as Grand Master over the Grand Lodge of England until Thursday, June 7, 1733, when James Lyon, Earl of Strathmore, was invested and installed at his successor. The commission of Henry Price was issued between the two dates

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[*] This article was originaly published by us in June, 1867. We republish it, by request, in answer to malicious misrepresentations of more recent date.

here given, it being dated "at London, the thirtieth day of April, 1733, and of Masonry, 5733," and must, therefore, have been, as it was, issued by the Viscount Montacute.

In a well-known masonic work published in England in 1783, by Captain George Smith, Provincial Grand Master for Kent, we find the following paragraph:

"In April, 1732, Lord Viscount Montacute was elected Grand Master, and constituted several Lodges, both in England and France. In June, 1733, his lordship was succeeded by the Earl of Strathmore, in whose presidency Masonry flourished both at home and abroad."

So far as we now recollect, the error in the proper spelling of the name of the Grand Master Montacute, and which has confused some later writers, originated with Preston, who in his Illustrations of Masonry, says: "Lord Viscount *Montagu* was installed Grand Master at an Assembly and Feast at Merchant Tailors' Hall, on the 19th of April, 1732;" and he enumerates, "among the distinguished personages present on that occasion, the Dukes of *Montagu* and Richmond, the Earl of Strathmore, and Lords Colerane, Teynham and Carpenter; Sir Francis Drake and Sir William Keith, Barts.; and about four hundred other brethern." Preston was probably led into the orthographical error from the family relation ot the Duke and Viscount.

The Montacute family was one of the most celebrated in England. Its ancestor was Drogo, surnamed De Monte-Acuto, Montacute, or Montague, who came into England with Robert, Earl of Moreton, at the *Conquest*, and appears, by Doomsday-Book, to have held of him divers Manors in Somersetshire, whereof Sceptone, or Shipton-Montacute was one, and Sutton-Montacute was another. The celebrated Simon De Montacute, Admiral of the fleet employed by Edward II. against Scotland, was of this family, as was also Sir John De Montacute, third Earl of Salisbury. The family is now represented by the Dukes of Manchester and the Earls of Sandwich, who descend from Sir Simon Montacute, a younger son of Sir John Montacute, Lord Montacute second son of William, First Earl of Salisbury, and father of John, Third Earl.

The Brown family is also of great antiquity and distinction. The first Sir Anthony Brown, of whom we have any knowledge, was made Knight of the Bath at the coronation of Richard II.; and in 1554 Queen Mary created another Sir Anthony, Baron Brown of Cawdray, in the County of Sussex, and Viscount Montacute, in the County of Somerset. Still another Sir Anthony, who was made Standard-Bearer "through the whole realm of England and elsewhere," maried a daughter and coheir of John Nevile, Marquis of Montague; and this was probably the beginning of the connection between the Brown or Montacute and Montague families. Of the lineage of the Viscount Montacute, who was Grand Master of England in 1732-3, the following from Nichols's British Peerage, published in 1726, will be sufficient for our present purpose:—

"Francis, who, on the 2d of November, 1682, succeeded Francis, his father, married Mary, daughter to William Herbert, Marquis of Powis, and widow of Richard, Lord Viscount Molineux in Ireland; but he dying without issue in 1708, Henry, his brother, became heir, and, by Barbara, his wife, daughter to James Walsingham of Chesterford in the County of Essex, Esq, had Anthony,—now Lord Montacute (who, on the 25th of June, 1717, suceeded him,) and six daughters, which Anthony* in 1720, married Barbara, daughter to Sir John Webb of Hetherop in the County of Gloucester, Kt., and by her has one daughter."

He was the sixth Viscount, and died in 1787, and was suceeded by his son George Samuel. The last Viscount Montacute was Mark Anthony Brown, who died in 1797 without issue, *and the title became extinct*. The last *Duke of Montague* died in 1749, at which time *his title also became extinct*, — forty-eight years before the death of *Viscount Montacute*, and the extinction of his title.

It may be proper to add here, in conclusion, that *John Montague*, Duke of MONTAGUE, was proclaimed Grand Master June 24, 1721, and appointed John Beal, M.D., his Deputy. He continued in office until June 24, 1722, when he was succeeded by the Duke of Wharton, and never after resumed office in Grand Lodge.

IDENTITY OF HOLY PLACES IN JERUSALEM.

AT the commencement of the troubles in Judea, during the reign of Vespasian, A.D. 79, the Christians of Jerusalem withdrew to Pella, and as soon as their metropolis was demolished they returned to dwell among its ruins. In the space of a few months they could not have forgotten the position of their sanctuaries, which generally speaking, being situated outside the walls, could not have suffered so much from the siege as the more lofty edifices within. That the holy places were known to all men in the time of Adrian, A.D. 130, is demonstrated by an undeniable fact. The emperor, when he rebuilt the city, erected a statue of Venus on Mount Calvary, and another of Jupiter on the sacred sepulchre. The grotto of Bethlehem was given up to the rites of Adonis; the jealousy of the idolators thus publishing, by their abominable profanations, the sublime doctrines of the Cross, which it was their object to conceal or calumniate.

But Adrain, although actuated by an ardent zeal in behalf of his own deities, did not persecute the Christians at large. His resentment seems to have been confined to the Nazarenes in Jerusalem, whom he could not help regarding as a portion of the Jewish nation — the irreconcilable enemies of Rome. We accordingly preceive, that he had no sooner dispersed the church of the Circumcision established in the holy city, than he permitted within its walls the formation of a Christian community, composed of Gentile converts, whose political principles, he imagined, were less inimical to the sovereignty of the empire. At the same time he wrote to the governors of his Asiatic provinces, instructing them not to molest the believers in Christ, merely on account of their creed, but to reserve punishment for crimes committed against the laws and the public tranquility. It has therefore been very generally admitted, that during this period of repose and even down to the reign of Dioclesian, A. D. 284, the faithful at Jerusalem, now called Ælia, celebrated the mysteries of their religion in public, and consequently had altars consecrated to their worship. If, indeed, they were not allowed the possession of Calvary, the Holy Sepulchre, and of Bethlehem, where they might solemnize their sacred rites, it is not to be imagined that the memory of these holy sanctuaries could be effaced from their affectionate recollection. The very idols served to mark the places where the Christian redemption was begun and completed. Nay, the pagans themselves cherished the expectation that the temple of Venus, erected on the summit of Calvary, would not prevent the Christians from visiting that holy mount; rejoicing in the idea, as the historian Sozomen expresses it, that the Nazarenes, when they repaired to Golgotha to pray, would appear to the public eye to be offering up their adoration to the daughter of Jupiter. This is a striking proof that a perfect knowledge of the sacred places was retained by the church of Jerusalem in the middle of the second century. At a somewhat later perior, when exposed to persecution, if they were not allowed to build their altars at the Sepulchre, or proceed without apprehension to the scene of the Nativity, they enjoyed at least the consolation of keeping alive the remembrance of the great events connected with these interesting monuments of their faith; anticipating at the same time, the approaching ruin of that proud superstition by which they had been so long oppressed. The conversion of Constantine, A.D. 319, gave a new vigor to these local reminiscences of the evangelical history. That celebrated ruler wrote to Macarius, Bishop of Jerusalem, to cover the tomb of Jesus Christ with a magnificent church; while his mother, the Empress Helena, repaired in person to Palestine, in order to give a proper efficacy to the zeal which animated the throne, and to assist in searching for the venerable remains of the first age of the Gospel. To this illustrious female is ascribed the glory of restoring to religion some of its most valued memorials. Not satisfied with the splendid temple erected at the Holy Sepulchre, she ordered two similar edifices to be reared under her own auspices; one over the manger of the Messiah at Bethlehem, and the other on the Mount of Olives, to commemorate his ascension into heaven. Chapels, altars, and houses of prayer gradually marked all the places consecrated by the acts of the Son of Man; the oral traditions were forthwith committed to writing, and thereby secured forever from the treachery of individual recollection.

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* Who was Grand Master in 1732–33.

These considerations give great probability to the conjectures of those pious persons who, in the fourth century of our era, assisted the mother of Constantine in fixing the locality of holy scenes. From that period down to present day, the devotion of the Christian and the avarice of the Mohammedan have sufficiently secured the remembrance both of the places and of the events with which they are associated. But no length of time can wear out the impression of deep reverence and respect which are excited by an actual examination of those interesting spots that witnessed the stupendous occurrences recorded in the inspired volume.—*Anon.*

Or, if there be in existence any cause which could effectually counteract such natural and laudible feelings, it is the excessive minuteness of detail and fanciful discription usually found to accompany the exhibition of sacred relics.

But such abuses, the fruit of many ages of credulity and ignorance, do not materially diminish the force of the impression produced by scenes which no art can change, and hardly any description can disguise. The hills still stand round about Jerusalem, as they stood in the days of David and Solomon. The dews fall on Hermon, the cedars grow on Libanus, and Kishon, that ancient river, draws its stream from Tabor as in the days of old. The Sea of Galilee still presents the same natural accompaniments, the fig-tree springs up by the way-side, the sycamore spreads its branches, and the vines and olives still climb the sides of the mountains. The desolation which covered the Cities of the Plain is not less striking at the present hour than when Moses with an inspired pen recorded the judgment of God; the swellings of Jordan are not less regular in their rise than when the Hebrews first approached its banks; and he who goes down from Jerusalem to Jericho incurs the greatest hazard of falling among thieves. There is, in fact, in the scenery and manners of Palestine, a perpetuity that accords with the everlasting import of its historical records, and which enables us to identify with readiness the local imagery of every great transaction. — *Anon.*

KNIGHTS TEMPLARS—CONSECRATION.

The Union De Molay Encampment and Priory, heretofore working under Dispensation, having by last English mail received its more formal "Warrant" from "The Grand Conclave of the Royal, Exalted, Religious and Military Orders of Grand Elected Knights Templars, Hospitallers of Saint John of Jerusalem, Palestine, Rhodes and Malta, in England and Wales and the Colonial Dependencies of the British Crown," dated 21st day of May, 1869, under the hand and Seal of the Most Eminent and Supreme Grand Master of the Orders, Sir Knight William Stewart, of Aldenham Abbey,—was on Monday evening the fifth of July instant, "consecrated" in due and ancient form—Eminent Commander, Robert Marshall in the chair—the conclave was numerously attended. This new Encampment and Priory now numbers over sixty Members, and has on its Roll, many of the leading and most zealous members of the Fraternity within the Province. The annual assembly of the Dominion Grand Conclave under England and Wales, will be held at Kingston, Ontario, early in August next. Sir Knights of the Union De Molay Encampment have been specially invited to attend. Col. W. J. B. McLeod Moore is Grand Prior for the Dominion, and the Hon. Alexander Keith is Provincial Grand Commander for Nova Scotia and New Brunswick.

MASONIC LAW IN INDIANA.

THE "grievance committee," as it is called, of the Grand Lodge of Indiana, submitted a Report at the late Annual Communication of that Body, on the administration of its punitive justice. We give the following:—

"Appeal of A. G. McCarter, from Columbia City Lodge, No. 189. The charges were for unmasonic conduct in making certain declarations in a public speech derogatory to the good name of the fraternity, and particularly of the brethren of Columbia City Lodge. The charges were well sustained, proceedings regular, and he was expelled. The committee recommend the action of the lodge be sustained."

This was a very proper punishment for a too common offence, and if generally inflicted, as it should be, in all jurisdictions, the institution would soon be rid of a large class whose only purpose in continuing their connection with it, would seem to be the opportunity it affords them of abusing it. The following is another:

"Appeal of A. Coons, from the action of Halfway Lodge, No. 298—Charges preferred were, malicious prosecution of a brother before a State court; making violent threats against members, being of a quarrelsome, disagreeable temperament, etc., etc. To all of which Br. Coons, openly plead guilty for which he was by vote of the lodge regularly expelled. After a careful examination of the facts the committe recommended that the action of the lodge be sustained."

We suppose this decision resulted more from the general bad character of the delinquent, than from the specific offences charged upon him. It is not easy to show such a degree of malice in a civil prosecution as would properly bring the prosecutor within the province of masonic law; and threats are generally the momentary outbreaks of passion, and usually do the greatest injury to the cowardly offender. The third charge clearly rendered him unfit to associate with his brethren as a member of the Lodge, and perhaps such a deprivation of his privileges would have been a sufficient punishment for his deliquencies. Expulsion should never be resorted to where a milder sentence will answer the purpose.

Another.—The following is of an entirely different character, and more questionable as a rule of masonic discipline.

"Appeal of certain brethren, from the action of Mystic Lodge, No. 110. The facts are, a brother was charged regularly of unmasonic conduct in violating Article 157 of the regulations as follows: "It is highly unmasonic for any member of the fraternity to be engaged in the manufacture or trafic of intoxicating liquors as a beverage."

"The charges embrace three separate specifications; to two the brother plead guilty. A resolution was offered to dismiss the case from further prosecution and punishment; the resolution was entertained by the W.M., resulting in the following vote: Twelve for and ten against; six not voting. The committee recommended the case back to the Lodge for proceedings, the W.M. having no right or power to entertain such a motion, and they were ordered to proceed according to rule 202 of this Grand Lodge, and fix a penalty."

Habitual intemperance is undoubtedly a masonic offence for which the offender exposes himself to the discipline of his Lodge. This should be, and usually is, admonition, reprimand, and, if the delinquent still continue incorrigible, expulsion. But the manufacture of alchol, in any of its forms, is a matter over which the Lodge has no more jurisdiction than it has over any other branch of industry; nor is the manufacturer any more masonically responsible for the subsequent abuse of it, than is the manufacturer of any other distillation or poisonous drug. Nor is he bound to know to what use it is to be put by the purchaser of it, any more than the manufacturer of gun powder is obliged to know that the product of his art will not be used for improper purposes. The regulating of the manufacture and sale of all such articles is the business of the civil law, and not of Masonry. It is of the abuse of them only, that the Lodge can properly take cognizance, and then only as affecting the character of its own members. The assumption of any more extensive jurisdiction over them, can only result in evil.

The decision of the Master of the Lodge in entertaining the resolution to dismiss the case, after the plea of guilty had been entered, without further proceedings, was undoubtedly wrong. The Lodge should have returned a judgment, inasmuch as it had assumed jurisdiction of the case, and allowed the trial to proceed. The degree of punishment was in its own hands: all the members present should have been required to vote.

The following is a case of similar character:

Appeal of J. C. Rardin from Hancock Lodge, No. 101, in which he was suspended for twelve months upon the following charges: 1st, With retailing intoxicating liquors as a beverage. 2d, Gross intemperate habits in drinking intoxicating liquors to excess. 3d. Of wholesaling intoxicating liquors. The action of the lodge was fully sustained.

The first and third charges were wholly unnecessary in this case, the second being sufficient for conviction; milder reformatory measures having been previously tried and failed. We had better leave the regulating of the business of the community to the civil law, where it belongs and be content with holding our own members to the less doubtful requirements of masonic duty.

The following, on the face of it, was a case of questionable expediency, though it may have been justified by the circumstances. As a general thing, interference in business matters of any kind is not wise.

A refusal to offset an account is of itself no offence against Masonry, though in the present case there were probably aggravating circumstances attending it.

Appeal of W. T Walls, from the action of Lawrenceburg Lodge, No. 4, for expelling him upon the following charges: 1st. refusing to offset an account with Br. Craid. 2d. Borrowing money and refusing to pay when he had the means. 3d. Using gross, unmasonic language to Br. Richards without cause. The charges and proceedings being regular, and fully sustained by evidence, the committee recommended the action of the lodge be sustained.

The following is, we think, without a precedent in masonic jurisprudence:

Complaint of A. Underwood and others against the action of the Grand Lodge in restoring the charter of Flat Rock Lodge, No 218, to Br. Fugit and others under the name of St Paul Lodge, No. 218. Grand Lodge was sustained and the action she had taken was adhered to.

The Grand Lodge it would seem, was put on trial, on the complaint of A. Underwood and others. Before whom the trial took place does not appear, but probably before the "Grievance Committee" of its own body! It is some satisfaction however to learn, that the Grand Lodge was sustained!

MASTERS OF LODGES U. D.

THE Master of a chartered lodge is not subject to trial in his own lodge—or, in other words, by any subordinate lodge, while he is Master, or thereafter, for any official acts as Master.

A lodge under dispensation, is one for the time being only. While in life it can make Masons, and perform all acts necessary thereto. But it cannot affiliate members by admission, has no trial powers, and can transact no business except such as is permitted and is necessary to the proper management of its affairs. Its officers acquire no rank, and are not entitled to be reckoned among past officers. Its Master is not entitled, by virtue of his position, to the secrets of the chair, and constitution and installation do not follow the formation of a lodge U. D. Its members, including the Master, may be, and it is every way desirable that they should be, members of a chartered lodge. Hence, the clear intention of a lodge U. D. is to prove the ability of certain brethren, duly recommended by several lodges to the Grand Master, to conduct the affairs of a lodge, preparatory to the granting of a charter and its subsequent constitution in a regular lodge. Its members are the agents—the Master especially so—of the Grand Master, and it is his prerogative to supervise its affairs and business, and to suspend or annul its dispensation for cause at pleasure. Every member of a lodge U. D. is subject to trial in the chartered lodge of which he is a member, or, if non-affiliated, in the nearest and oldest lodge.

The Master is not exempt from charges and trial, in any chartered lodge which may have jurisdiction over him, for any offense against law, morals or Masonry, not immediately connected with his administration of the affairs of his lodge; for improper, corrupt, or unmasonic conduct as Master, he is subject to trial and deposition by the Grand Master and to expulsion by the Grand Lodge. —*Trowel.*

BROTHER DANIEL FALES.

WE find in the "Shoe and Leather Reporter," of July 1, a Biographical Sketch of the above named Brother, who was born in Wrentham, July 18, 1770; but the greater portion of his life he resided in Shrewsbury, where he died on the 6th of May, 1869, at the ripe age of 98 years, 9 months and 13 days.

The Biographical Sketch, which as a whole is interesting, was written by Br. Albert Case. We quote from it a masonic incident, worthy to be noticed. "During his voyage homeward from Savannah, Ga., where he had been for months on business, Mr. Fales had a violent attack of yellow fever, and the officers of the vessel, fearing its contagious influence, and believing his recovery to be impossible, kept him closely confined, and even made preparation for committing his body to the deep, as soon as the life pulse ceased to beat. But it was otherwise ordained by Him 'who plants his footsteps in the sea and rides upon the storm;' almost at the moment when the death grasp seemed to be fastening upon him, the captain examined his trunk, and there discovered that his sick passenger was a Masonic Brother. True to the spirit of the institution whose watch words are 'Brotherly Love, Relief and Truth,' and whose children are bound by the most sacred obligations to assist every brother in distress, he repaired to the solitary nook where the sick man lay, found life still lingering there, and, regarding him as a stranger no more, but as a much loved brother, ministered to all his wants, gave him the benefit of a free circulation of fresh air, and scarcely ever left him, until at last he was rejoiced to see slight signs of amendment. He still tended him with assiduity, and at last the life of his brother was given to him.

He died on the 6th of May, 1869, at the age of ninety-eight years, nine months and thirteen days, retaining most of his faculties but slightly impaired until the friendly voice of his guardian angel whispered 'Come,' when he quietly closed his eyes, leaving behind him all the toils and trials of earth."

MOSES THATCHER.

NEWPORT, Rhode Island, 3d July, 1869.

BROTHER CHAS. W. MOORE,—From my childhood up, your ever welcome Magazine has been one of the most eagerly perused of the various periodicals which my respected father, N. H. Gould, has had in his library, and even more dear to me has it become since I have taken upon me the various obligations of some fourteen degrees of Masonry.

From it I have gleaned many a truth of ethics and morality, and to it I have ever referred when in doubt on any point of masonic law. Now, however, I appear before you, not as a gleaner, but as a dispenser of light in regard to one who has, by his own confessions, become an imposter and renegade from the noblest institution ever instituted by man. I refer to the Rev. Moses Thatcher, a clergyman of the Methodist Church, and a former member of the Masonic Brotherhood in Providence, R. I.

The "Providence Press" of 14th June, 1869, thus notices him:—"The Rev. Moses Thatcher of Cambridge, Ill., was a speaker at the Chicago Christian Convention, in opposition to secret societies, and described the secret of his initiation as a Free Mason."

The next day, (16th June, 1869), the same paper contained the following supplement to the above notice:—"In our telegraphic summary, yesterday, we announced that the Rev. Moses Thatcher, of Cambridge, Ill., spoke in the Chicago Christian Convention in opposition to secret societies, and professed to describe the proceedings of his initiation into the Masonic Brotherhood. There was a Rev. Moses Thatcher, who belonged to the Masonic Brotherhood of this city, years ago, but he was expelled from the fraternity for conduct unmasonic, unchristian, and in violation of the civil law. If this is the same man, his evidence will not prove of much value for or against any moral institution."

On reading the above I made inquiry among the older Masons in Providence, R. I., and learned that the Rev. Moses referred to was tried and found guilty, and duly expelled from Masonry. A few days afterwards, chancing to pick up a copy of the "Providence Journal," I found the following item:—"We learn by the papers that Rev. Moses Thatcher, formerly of Wrentham, Mass., has been addressing religious societies somewhere out West, on the baleful influences of secret societies generally, and the Masonic Order particularly, giving, in illustration, his experience as a member thereof. Our appreciation of anything about which the Rev. Moses may choose to talk, is sadly lessened by the unpleasant remembrances which we have of the two hundred and fifty dollars which he sponged us out of in days gone by, and his utter failure to redeem his promise to pay us when we released him from jail in Norfolk county, so that he might return to Wysox, Penn., where he was then settled, and enter upon his labors as a preacher of the Gospel. Our advice to the Rev. Moses is to be honest himself before attempting to show that other men are bad citizens, even when such showing renders it necessary to violate an oath which he admits he took upon himself when admitted to the lodge-room."

The above quotations speak for themselves, nor need the comments of one so young as I am, and I send them to you hoping, that you will give them room in your valuable Magazine, that the Brothers may see who are our enemies, and being conscious of no wrong in themselves, press on in the good work to the end.

Fraternally yours,

STEPHEN GOULD.

SIDE DEGREES.

WE publish the following as showing the feeling among our brethren in Ohio on the subject of the Eastern Star and kindred degrees:—

In his Annual Address before the Grand Lodge of Ohio, in October, 1868, M.W. Br. Howard Matthews calls the attention of the Grand Lodge to this subject as follows:—

"Among the resolutions of the Grand Lodge, now in force, is one found on page 50 of Masonic Constitutions, passed in 1853, as follows: 'That any Brother conferring the so-called "Side Degeees" is, in all cases, a proper subject for masonic discipline.' I am informed that there is a growing disposition on the part of Brethren in certain sections of the State to confer a Degree or Degrees on the wives and daughters of Masons, and giving them to understand they are a part of Masonry, and urging, in extenuation, that they would insure to the recipients the benefits of masonic sympathy.

"In the long series of years through which we trace our masonic history, we find no warrant of authority for conferring upon women any Masonic Degree, and yet have the widows and orphans of Masons ever found the fullest sympathy from the institution. I recommend that the Grand Lodge shall, in addition to the present prohibition, forbid the use of Lodge halls, which have been solemnly dedicated to Masonry, to be perverted to such uses."

The following resolutions were subsequently adopted:—

"The Committee on Masonic Jurisprudence have had under consideration so much of the address of the M.W. Grand Master as relates to the 'Side Degrees,' and recommend the following resolutions:

"*Resolved*, That the 'Side Degrees,' otherwise called Adoptive, or Androgynous Masonry, are not legitimate Masonic Degrees, and do not entitle the recipients thereof to any of the rights and benefits of Masonry.

"*Resolved*, That the conferring of said Degrees on women is calculated to deceive and mislead them, and is therefore improper.

"*Resolved*, That the Lodges of this Jurisdiction are forbidden, under any pretense whatever, to permit their halls to be used for the purpose of conferring said Degrees."

IS THERE A GOD?

THE question is often asked, "Are there not tribes of human beings so low in the scale of development that they are totally without any idea of a God?" And our answer has been, and is, "No." As the eye is adapted to light, the appetite to food, Causality to reason, Benevolence to kindness, Conscientiousness to justice, so is VENERATION adapted to the worship of a God. As there is light for the eye, so there is a God to be adored. He who denies this puts, himself in opposition to science, revelation, and common sense.

But we grant there are idiots and imbeciles among many highly civilized nations who are totally benighted — totally incapable of self-control or regulation — who may not recognize a Supreme Being. So far as we know, Indians, Negroes, and even the Fijiian Island cannibals recognize a God. Again, we find, here and there in our phrenological observations, moral or religious skeptics, fairly developed in other directions — men who are, so to speak, spiritually blind — who ignore any intelligent power or principle above their own finite minds. Such are lacking a faculty, as much so as the one who is color blind, or he who cannot distinguish the harmony of sounds. They are in this respect idiotic, and, when boasting of their skepticism, simply proclaim themselves "unfortunate."

Here are nearly fifty different languages in which the name of God is recognized. How many more there may be we do not know

Hebrew, *Elohim* or *Eloah*.
Chaldaic, *Elah*.
Assyrian, *Ellah*.
Syriac and Turkish. *Alah*.
Malay, *Alla*.
Arabic, *Allah*.
Language of the Magi, *Or si*.
Old Egyptian, *Teut*.
Armorican, *Teuti*.
Modern Egyptian, *Tenn*.
Greek, *Theos*.
Cretan, *Thios*.
Æolian and Doric, *Ilos*.
Latin, *Deus*.
Low Latin, *Diex*.
Celtic and Gallic, *Diu*.
French, *Dieu*.
Spanish, *Dios*.
Portuguese, *Deos*.
Old German, *Diet*.
Provencal, *Diou*.
Low Breton, *Doue*.
Italian, *Dio*.
Irish, *Die*.
Olala tongue, *Deu*.
German and Swiss, *Gott*.
Flemish, *Goed*.
Dutch, *Godt*.
English and old Saxon, *God*.
Teutonic, *Goth*.
Danish and Swedish, *Gut*.
Norweighian, *Gud*.
Slavic, *Buch*.
Polish, *Bog*.
Polocca, *Bung*.
Lapp, *Jubinal*.
Finnish, *Jumala*.
Runic, *As*.
Pannonian, *Istu*.
Zemblian, *Fetizo*.
Hindostanee, *Rain*.
Coromandel, *Brama*.
Tartar, *Magatol*.
Persian, *Sire*.
Chinese, *Pussa*.
Japanese, *Goezur*.
Madagascar, *Zannar*.
Peruvian, *Puchocamae*.

All well-organized human beings are created alike in framework and in faculty. They differ in temperament, quality, condition, complexion, development. Each has two feet, two hands, two eyes two ears; and for that matter, man may be said to be double throughout. And when one side of the body or brain becomes paralyzed, the other side may perform all the functions belonging to the whole. If one eye be destroyed, the other does the seeing for both. So with ear, arm, and so forth. But the question is: Are all men alike in structure? Yes; with the aforesaid modifications of temperament, development, etc. All have the same number of bones, muscles, nerves, and organs of the body and brain. One tribe may have certain faculties more fully developed than another. Indeed, it is quite true that there are many barbarians who seem to manifest only the *rudiments* of mechanism, art, poetry, philosophy, science, and religion. But they *have* the rudiments, and are capable of culture. Were it not so, why send missionaries among them? If not human beings, why notice them? And if human, why not educate, develope, and improve them? The line clearly dawn by Phrenology as it is between reason and instinct. Finally, human beings, the world over, no matter what their language or color, have certain organs and faculties which lift them up above all animals, and which put them in relation with their creator, God, and incline them to WORSHIP. If enlightened by culture, they worship Him. If still in the darkness of ignorance, and undeveloped, they worship idols and images.

As in other things, many individuals there are who remain all through this life in the bud; they may attain the stature of men, with only the minds of children. Nevertheless, they have the organs of VENERATION, and manifest, however feebly or blindly, a sense of devotion. Such will be judged according to the use they make of their talents. We pity alike the poor heathen, whose ignorance is his misfortune rather than his fault, and the proud and lofty skeptic, who boasts of his indifference to sacred subjects and to God. The dark veil which almost obscures the spiritual vision of the one will ultimately be removed by the light of reason and religion; while the other, by his wilful blindness, shuts out the light of heaven, which would otherwise illuminate his path and lead him on to the realms of life, light, and a full intellect realization of glorious immortality. All men have souls. Let us try to save them alive. —*Am. Phrenological Journal.*

FREDERIC THE GREAT always firmly maintained that Masonry was an institution useful to the State, because, he often said, it prohibits Masons from intermeddling in political matters. It requires them to serve their country, and its object is the perfect moralization of its members. In one of his letters, written on the 30th of January, 1777, to the National Grand Master, Prince Frederic de Braunewig, he thus expressed himself:—"I cannot but infinitely applaud the spirit which leads all Masonic brethren to be good patriots and faithful subjects; and under a Grand Master as enlightened as your Most Serene Highness, who to superior talents, unites the most tender attachment for my person, I cannot but promise myself the most fortunate results, from his devoted exertions to increase virtue and true patriotism in the hearts of my subjects."

GRAND ORIENT OF BELGIUM.

WE translate the following from the proceedings of the Supreme Council of Belgium for 1868–9:—

The Supreme Council has received a report from the lodge "The True Friends of the Union, and of Progress," to the Orient of Brussels, relative to a Masonic Concert, organized by that lodge for the benefit of its charities. Brother P. Van Humbeck, orator of the Grand Lodge, at the *fete* of the Order on the 30th of November last, made a brilliant speech on the subject of Architecture, that was warmly applauded.

We notice that at a meeting of the 27th degree, this grade was conferred upon Lieut. Gen. Renard, Minister of War, on which occasion Brother Rahlenbeck delivered a remarkable discourse on the necessity of establishing philoshphic Masonry as one of the series of the grades.

The official document which we sum up, gives to the article of Foreign Correspondence, very instructive and interesting details of Mexican Masonry; extracts from a report presented to the Grand Lodge of Hamburg, which we reproduce entire, as we are sure it will be acceptable to our readers.

The Grand Master of the Grand Lodge of Hamburg gave a lecture from a statement of Brother Von Uslar, dated June 22d last, relative to the refusal of the Grand Lodge to enter at once into intimate relations with the National Grand Orient of Mexico. "According to the ancient English Constitutions," said Brother Von Uslar, "every kind of political or religious discussion is forbidden in the lodges, and which, in fact, has always been observed. In proof of which, in my Lodge, Concorcordia No. 3, Orient of Toluco, there were Protestants, Jews, Catholic priests (two Franciscan monks), also partizans of three political parties, conservatives, moderates, and radicals; and this could not have been possible, had political and religious matters been entertained.

The actual Mexican rite was formed by ancient regular Masons, who belonged to the Scottish and York rites, and who kept completely aloof from politics, so that in time this opposing, or reactionary and liberal party, became known as the Scottish and Yorkins.

In Mexico there has existed for several years a lodge known under the title of "Belemitos." At first it was composed only of foreigners, Germans and French, and now many brothers of our rite are affiliated with it. But this lodge was so ignorant of what was passing, that its officers did not know in 1862, that there were then working in the capital a dozen lodges and one chapter of high grades.

Brother Hube who has returned from Mexico can give you further particulars on the condition of Mexican Masonry, and certify that the National rite, the only one recognized by the government, has now become the protector of the "Belemitos," who work after the French rite.

In a second statement of Brother Hube, dated Aug. 29th, the following is said: "On receipt of your letter I immediately addressed myself to Brother Zarego, Grand Master of the National Mexican rite, and one of my intimate friends.

On my demand if this rite considered the question of politics, he formally replied yes, and even added that its principal object was to occupy itself with political affairs; in fact, that the lodges of his jurisdiction must be considered more like political clubs than Masonic lodges.

There exists here a Grand Orient of the Mexican rite, and a Scottish Grand Orient. The first owes its origin to Brother J. R. Poinsett, who was *Charge d'Affairs* from North America, from 1825 to 1828. Poinsett established this rite of York, to separate himself from the Scottish lodges. These two superior authorities followed one particular end, Soon after, all secret societies were interdicted, and Masonry was dissolved. However, a few brothers still remained, although not united in a lodge, and, as the constitution of 1867–8 declared that pacific associations, even with a political object, would be permitted, these same brothers constituted a lodge anew, and then arose the Grand Orient of the National rite.

This rite has seven grades, and formed its own statutes. It does not consider itself as chief of the order, but, as a fraternal society, does not exact any oath, but only a formal adhesion to the statutes. On the 24th of June last, this Grand Orient constituted a lodge of Masonic sisters. Benito Juarez belonged to this same Grand Orient, which, however, is not recognized but by two Grand Lodges of North America.

The Grand Master of the Grand Lodge of Hamburg remarked that from an article inserted in No. 43 of the "Masonic Gazette," of the present year (1868), a reconciliation had recently been concluded between the Grand Orient of the Mexican rite, and the Supreme Council of the Ancient Scottish rite, and accepted, and that on the 11th day of July last, by a mutual treaty, these two powers recognized each other. Another result, from information coming from Mexico, is that, since the *fete* of the Orient, which took place on the 24th of June, the Grand Orient had a banquet with places for two hundred at which the members of the Supreme Council assisted. Brother Benito Juarez was present. The 29th of the same month this Supreme Council had a banquet in its turn, at which the two powers were present.

The Grand Lodge of the Trois-Globes of Berlin, has constituted a new lodge under the name of the Trois-Sources, at Frienwalde.

FREEMASONRY fears no inquiry; she can bear unmoved the Ithuriel touch of truth, and the probe of the most sceptical metaphysician. She alone has withstood the assaults of ages, while other institutions have passed away and mightier systems have gone down quenched in the abyss of oblivion. Why? Because her great heart throbs with the heart of humanity; because she is the representative of human thought, the visible Incarnation of that immortal idea which folds within its wide embrace of peace and fraternity the world at large, without distinction of clime or creed.

GRAND ENCAMPMEMT OF VERMONT.

THIS Grand Body held its Annual Communication at Burlington, in June. The session was opened by the Grand Commander, Sir Russell S. Taft, in a well written and excellent address, from which we extract the following paragraphs:—

I understand that steps have been taken by the Grand Body in Massachusetts and Rhode Island, to conform to the requirements of the Constitution of the Grand Encampment, as to nomenclature and titles. I sincerely trust that it may speedily be accomplished, and the valiant Sir Knights of those States placed in their correct position toward the parent body. When this is done, and a change made in the requirements of candidates as to the Council degrees in Connecticut and Virginia, a happy day will have dawned for Templar Masonry; then shall we escape those dangers that threaten a house divided against itself, and enjoy, I trust, an unexampled season of prosperity and happiness.

Upon a visit to one of our Commanderies, I decided that after it had once been opened, in order legally to transact business, "nine regular Knights of the Order" must remain and be present in the Asylum. It is true our Statutes and Regulations are silent on the subject, and our promise that we will not be present, &c., unless there be present at least nine regular Knights, says in terms, at the "forming or opening" *only*, yet I consider that the spirit of our vow requires that after the opening there should be at least the same number present. Of what use is it to require that there be nine present at the opening, if all but two can then leave? Is not the business transacted of as much importance as the opening ceremonies? As a result of a deviation from this rule, we would soon find the Orders conferred in the presence of three or four Knights, which I deem a simple mockery of the serious and impressive ceremonies of our Order, and which should be positively forbidden. Better let our numbers remain few than to obtain accessions to our ranks at the sacrifice of principle.

The work in our different Subordinates has not been as large as usual, but from the reports made to me, I find it is "*good work—square work*;" but many are knocking at the doors of our Asylums, and I beseech you to scan well their character, and admit none but those you think will prove an honor to the Order. Let us at the same time look to ourselves, and ask the question, if our profession "I now declare in truth and soberness, that I hold no enmity or ill-will towards any soul on earth, that I would not freely reconcile, could I find in him a corresponding disposition," is strictly true? If it is not, I fear our Templar lives have been in vain.

We notice nothing of particular interest in the business transacted.

The Report on Correspondence is by Sir T. F. Stuart, and is an interesting paper, the conclusion of which we give as follows:—

In conclusion, we congratulate you, Sir Knights, on the general prosperity and healthy growth of our Ancient and Magnanimous Order. In the past year near 3,500 weary Pilgrims have knelt at our altars and assumed our solemn vows. We trust these men, good and true, have gone forth to wield their swords in defence of the suffering! the innocent! and the religion of our adorable Redeemer.

But while we rejoice in our prosperity, we have to bewail our valiant dead. Our ranks have been broken. According to the rolls we have received, more than one hundred and fifty-six Sir Knights have fallen during the year. Death's sable banner waves over them; their light is extinguished; their places are vacant at our side; and they now await us on the eternal shore. Their absence reminds us of our approaching doom.

Let us, then, as Soldiers of the Cross, be faithful in the discharge of every duty; ever following the great Captain of our Salvation, who, if we are His in very deed, will lead us to

A "Home of fadeless splendor,
Of flowers that bear no thorn,
Where they shall dwell as children,
Who here as exiles mourn.

Midst power that knows no limit,
And wisdom free from bound,
The beatific vision
Shall glad the saints around.

Brief life is here our portion,
Brief sorrow, short-lived care;
The life that knows no ending—
The tearless life is there.

AN ALLEGORY.—A MASONIC LESSON.—There was a feud; red and blue and yellow stood in open defiance, each against the other two.

"Acknowledge me chief," said red, "I am the emblem of charity. All that is warm and redolent of comfort and kindness is arrayed in my tints. I rest on this rose, and claim precedence."

"Acknowledge me chief," said the blue, "all that is high, and pure, and just, wears my hue. I rise and shine from yonder sky, and claim precedence."

"Acknowledge me chief," said yellow, "I am an emblem of light and glory. Kings are crowned, palaces glitter with my lustre color. Receive me, O sun! to thee I call, and claim precedence."

"Ah, my children," said the sun, "the very heavens weep at your disunion. Be reconciled, I pray, and show your strength of beauty where it must lie—in harmony."

And they arose at the entreaty, and embraced in tearful clouds; and the sun shone out on them, and glorious in loveliness was the rainbow they made.

INSTALLATION IN ENGLAND.

Florence Nightingale Lodge at Woolwich, England, installed its officers for the current year, on the 25th of June, and as the form of proceeding differs, and is more in conformity with the ancient practice than that in use in this country, the following account of the ceremony may be interesting to our readers :—

The Lodge was opened in the second degree, and Br Prescott, W.M. elect, was presented to the Worshipful Master, to receive from him the benefit of installation. That part of the ceremony belonging to the second degree being ended, the Lodge was opened in the third degree, and the M.M.'s having retired, the Board of I.M.'s was formed, and Br. Prescott was installed in the chair of K.S., according to ancient custom, and saluted in the presence of a goodly number of Past Masters. The visitors were also in strong force, as the W.M.'s of the other Woolwich Lodges were honored with invitations to attend, which proves the admirable, good fraternal feeling that exists among tne Lodges in this town; and there also were some distinguished London and Provincial brethren present. He then invested his I. P. M., and the Board was duly closed. The M.M.'s were then admitted, and the W.M. was proclaimed and saluted. The working tools were also explained, and the Lodge was resumed. The Fellow Crafts were then admitted, and the W.M. was again proclaimed, saluted, &c. The Lodge was resumed in the first degree, and the E.A.'s were admitted, and the W.M. was for the third time, proclaimed, saluted, &c. The W.M. then proceeded to appoint the following brethren officers for the ensuing year, viz., Br. Toms, S.W., H. Fieling, J. W., P.M. Ward, Treasurer, P.M. Denton, Secretary, Br. Farnfield, S.D., Br. Stanford, J.D., and Br. L. Fieling as I.G. The officers being invested, and having the duties of their respective offices explained to them by the installing Master, they were inducted in their proper positions. The usual addresses to the Worshipful Master Wardens, and the Lodge was then delivered by Br. P.M. Ward, in a very able and impressive mannner, which closed the ceremony of installation.

Officers of the Grand Lodge of Rhode Island.—M.W. Thomas A. Doyle, G.M.; R.W. Lloyd Morton, D.G.M.; R.W. Emerson Goddard, G.S.W.; R.W. William Gilpin, G.J.W.; W. Gardner T. Swarts, G.T.; W. Charles D. Greene, G.S.; W. Daniel Babcock, G.S.D.; W. Benjamin Tallman, G.J.D ; W. Israel R. Sheldon, G.S.S.; W. Stanton Hazard, G.J.S.; W. Israel M. Hopkins, G.M.; Rev. & W. Henry W. Rugg, G.C.; W. Charles R. Cutler, G.S.B.; W. John B. Pierce, G.P.; W. Stillman White, G.L.; W. Ebenezer B. White, G.T.

HADN'T J'INED 'EM YET.

We heard a mighty good thing yesterday that every member of the fraternity of Free and Accepted Masons will be apt to have a good laugh over, and for that, if no other reason, we send it out on its travels:—

A rather verdant young man, whose features exhibited every symptom of having been slightly tinged with the emerald, lately entered the fashionable jewelry store of Mr. E. Peschke, No. 1 Damour's Block, Macon, Ga., and gazing earnestly into the show-case, remarked:—

"You've got a heap of mighty pretty breast-pins thar, stranger; what mought you tax for 'em?"

"What sort of a pin would you like to look at?" inquired the salesman.

"Well, I dunno!" said the visitor, pointing to a plain Masonic pin, (the compass and square), "how much is that yere?"

"Five dollars only, sir," was the reply. "It is a very fine pin, eighteen carat gold, and— "

"You heven't got ary one with a a little gold hand-saw laid across it, hev you?" interrupted the would-be purchaser.

"I believe not, sir," said the salesman.

"Wish yer had, it would suit me exactly. I'm jest out ov my time, and gwine to set up as a carpenter and j'iner, and I thought I'd like some sort of a sign to wear about me, so folks would hev an idee who I was. What do ye tax for that ar pin you've got yer hand on?"

"Seven dollars, sir," said the salesman, producing a compass and square surrounding the letter G.

"Seven dollars, eh!" said the youth, "I'll take it—sorry yer didn't hev the hand-saw, though. But I reckon everybody 'll understand it. The compass, to measure out the work, and the square to see it's all right after it's done measured; and every durned fool orter know that G *allus stands fur gimblet!*"

We think that our friend Peschke has a few more "carpenter and joiner pins" for sale.

Cicero made the following wise remark:—"As I approve of the youth that has something of the old man in him, so I am not less pleased with the old man who has something of the youth."

The common and grand error in society is to mistake chances for improvements, and, as some do, consider them almost as anonymous! The reverse is nearer the truth.

Nature has given us two ears and only one tongue, as if to teach us to be more ready to listen than to speak.

MASONIC CHIT-CHAT.

Peters' Musical Magazine.—This excellent Musical Monthly for July contains an admirable selection of music. "Home. Sweet Home," with variations, by C. Kinkel is beautifully arranged. "Congenial Hearts"—Polka de Salon—is pleasing and enlivening. "Good Humor Waltz," by Carl Muller, is brilliant and well deserving its name. The Magazine also contains some fine songs. Among them "Daisy O'Lynn" and "O, let me kiss the baby," particularly attracted our attention. "Rain on the Roof" is a very expressive and sweet song, arranged in a quartette for mixed voices. "Little Maud" is a touching and simple ballad. Besides these are two or three sacred tunes. The book deserves the highest encomiums and a liberal patronage. It has already gained great popularity, and can but enjoy even more.

Published by J. L. Peters, 198 Broadway, N. Y. Price $3.00 per year. Single copies, 30 cents.

Howe's Musical Monthly.—No. 4 of this excellent Musical Magazine is before us, and contains thirty-two pages of first class piano music by popular composers. Among them we notice Strauss, Bach, Mendelssohn, Virdi and others. The instrumental music consists of "*Corps* Ball Waltzes," "Remembrance of Spring Waltzes," "Fleur de the Galop," "Ploughboy Schottische," Mendelsshon's "Songs Without Words" and other choice dance music. Heading the list of songs, (with piano accompaniment) we see "Star Spangled Banner," "Anvil Chorus," "Irish Air Castles," "Kathleen Aroon," &c. The price of the Monthly is but $3.00 per year, or 35 cents a copy, and each number contains $6.00 worth of music.

Published and sold by Elias Howe, 103 Court Street, Boston.

Bro. F. G. Tisdall.—We are gratified to learn that our Brother, F. G. Tisdall, late of the "New York Courier," has so far recovered his health as to take charge of the Masonic department of Pomeroy's "Democrat" of that city. The politics of the "Democrat" are *awful*, and really need a good Masonic department as a sort of *balance wheel*; and this it will have in the able and judicious management of its experienced and talented editor, than whom there are few better Masonic writers in this country.

Onward.—This Monthly Magazine, for August, by the popular writer, Mayne Reid, is before us, and contains the usual amount of adventurous and exciting tales. One article entitled "Was it a Spirit? an evening spent with Planchette" is quite remarkable, and will be interesting to all who may have any faith in spiritual manifestations. "Life on board a Blockader," the reminiscences of a paymaster in the U. S. Navy, is very entertaining. "Bungling Ben" and "A beautiful ghost" both demand notice. "The turf bogs of Ireland." "A wholesale suicide," and "The forests of Nanegal" are of interest, being instructive as well as pleasing. These, with several other articles, and an excellent treatise upon Croquet, form a valuable number of the Magazine. It is published at 1.9 Nassau Street, New York, and the subscription price is $3.00 per year.

The Galaxy.—The instalment of Mr. Charles Reade's serial in the August number of the "Galaxy," carries the reader onward to a very thrilling and important episode in the story, which is beginning to show some of the more marked characteristics of its author—including the typographical eccentricities. The other serial, "Susan Fielding." reaches its twenty-sixth chapter. Mr. Justin McCarthy, who, by the way. has already become one of our most acceptable as well as most industrious magazine writers, contributes an article on "Prince Napoleon." John Burroughs treats of "Feathered Life," Mr. Richard Grant White of "The Age of Burlesque," and Dr. Draper of "Mineral Waters." The poetry of the number is by Dr. T. W. Parsons and Henry T. Tuckerman. The departments of Driftwood Literature and Art and Nebulæ are as complete and full of interest as ever.

Brother William Moore, of New Lisbon, Ohio, was born in Ireland in 1777, and was made a Mason in 1799, and has therefore been a member of the Institution seventy years. He is still warm in his attachments to the Craft, and proud of his seventy years of membership.

Brother H. G. Reynolds, Grand Master of Illinois, delivered a capital oration at Lewistown in that State, on the 24th of June last, in which we have marked an extract for future use.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XXVIII.] SEPTEMBER 1, 1869. [No. 11.

ORIGIN OF THE SCOTTISH RITE IN AMERICA.

In our notice in July of the address of Ill. Bro. Drummond, before the Supreme Council at its late session in this city, we expressed an intention to republish in full that part of it which particularly related to the origin of the Scottish Rite in this country; but find on a more particular examination of the details that they would occupy more space in our pages than we can well spare for the purpose. We shall therefore be constrained to rest satisfied ourselves, and to ask our readers to be so, with such an abstract as will give them a general idea of the facts on which the history is predicated.

It appears from the official documents given in the address, as copied from the original records, that the first Lodge of Perfection in this country was established at Albany, New York, in the year 1767, by virtue of authority received by Henry Andrew Francken, from Ill. Bro. Stephen Morin, Inspector General of North America, by appointment of the Grand Consistory of S. P. R. S. at Paris, of which Chaillon de Joinville was the presiding officer. The charter was granted to William Gamble and four other Brethren, with power to open a "Lodge of Perfection, by the name of Ineffable; to be held at the city of Albany, in the Province of New York." The Lodge was accordingly so established, and immediately commenced operations. The original book of minutes, now in the care of Ill. Brothers Robert H. Waterman, 33°, John W. Bang, and others of Albany, extends from 1767 to 1775. The entries are all made with great care and minuteness, and are replete with matters of curious interest in the early history and progress of the Lodge. But for these we must in the main refer to the address, as published with the proceedings of the Supreme Council, limiting ourselves to such as we can conveniently spare room for.

Under date of Jan. 11, 1767: —

> "The Constitution, Dispensation, Laws, and the Founder's Instruction to the Master were read, as Likewise a proposal to the Union Lodge that the Ineffable Body should have a joint Right into the Intended Building to which they are principal subscribers.
>
> It was proposed that the members of this Body should contribute its support, 20s. p'r an'm and agreed to; it was Likewise proposed that a member desirous of Being raised faster than the Laws allow, and under a Necessity of Leving the Province should pay for each degree to the Illustrious Knights 20s., for the R. Arch 40s. and for the Perfection £3.0.0 and agreed to.
>
> It was also proposed that a member in Case of a Procession if in town and able to walk and refuses to Joyn in the Solemnity shall pay a fine of £3.4.0. Agreed to.
>
> It was proposed that a Candidate shall pay 50s. at his Admission for the first 5 steps from S't M. to the Int. of Building, 40s. on his Initiation into the 9th degr. for that and the 3 following steps to the Illustr's Kn'ts, and 50s. on receiving the degree of royal arch, for that and the Perfection."

On the 23d of February ensuing —

> "Bro. Jer. Van Rensselaer was raised to the degree of P't Master this evening and is to be charged with his dues of this degree £1.7.0.
>
> It was agreed that a proposal from Mr. Peter Sharp to Build a Lodge house agreeably to a plan Laid before the Lodge this night should be accepted at £300; and Bro. Gamble, Stringer and Rensselaer engaged to contract for the same upon the Lodge engaging to endemnify them as fast as the money towards erecting the said Building comes in, the direction whereof they are to have. Lodge closed till Monday next.
>
> Febr'y 27, Br. Sam'l Stringer paid Union Lodge for the deed of the Lot to Build the Lodge on—£4.0.0."

This, so far as we now recollect, was the first masonic "Lodge House" ever built in America. The corner-stone was laid on the 12th of the following May. On the 24th of June in the same year, the members of the lodge dined together, at which were present as visitors Henry A. Francken, Dr. John Constable, and three others, making in all a company of fifteen.

> "Went in Procession to Church where an excellent Discourse was Preached by the Revr'd Mr. Munro, and from thence to Brother Cartwright's where the Body dined, and Proceeded from thence to the Lodge and Closed. Dinner bill unp'd £6.5.0."

April 12, 1769 —

> "Bro. Sir William Johnson was by Dispensation from our Worshipful Founder raised to the Sublime Degr. of Perfection in presence of Bro's Stringer and Gamble, and signed the Bye-Laws. Sir Wm. Johnson paid to Br. Gamble 6 half Joanne's £19.4.0."

In September, 1770, we find that "Br. Stringer Dep'y. Inspec'r, acquainted the Body that he had received an order from the founder (Francken) to transmit the minutes of the Lodge and the state thereof, to be forwarded to Berlin," where the seat of the Order probably then was.

In 1768, Master's Lodge No. 2, (York Rite) was organized at Albany, and has continued in uninterrupted existence, to the present time. With this Body, the Lodge of Perfection has been from the beginning on terms of intimacy. The members of both bodies united in their contributions towards the building of the new hall above referred to, and which was occupied by them both, when completed, as appears from the following Article from the original By-Laws of the Master's Lodge.

> "ART. 3RD.—The Body shall continue to meet once every week and that on Mondays in Building being erected by our Brethren of the 'Ineffable Lodge of Perfection' (as p'r written Agreement made between the Two Bodies dated the March, 1768.) As long as any three Members shall choose it shall be held there."

In 1769, Sir William Johnson, above named, was Master of St. Patrick's Lodge No. 4, Johnstown, and in May of that year, he notified the Lodge "that he had received a commission as Master of a Lodge of the Superior Degrees, which would require his attendance occasionally at Albany;" and in July of the following year, he stated to his Lodge "that the duty of Master of the Ineffable Lodge did not render it convenient for him to remain Master of this Lodge," etc.

Ill. Br. Drummond says: —

> "The work used by Francken is still preserved, having been transmitted from Dr. Stringer directly to Bro. Bay.
>
> It is scarcely possible to conceive of a stronger chain of evidence to support an event which transpired more than one hundred years ago. The importance of the formation of this Lodge in its bearing upon our Rite can scarcely be overestimated."

It is not an uninteresting fact, as shown by the above history, that in twenty-eight years after the organization of the first Lodge of the York Rite on this continent, the first Lodge of the Scottish Rite was organized at Albany, New York. The difference is not very great; and since that time the two Rites have worked together, though their labors have been attended with different degrees of success,—the York sailing along over a smooth sea, and reaping the advantages of a prosperous commerce, while the Scotch has been buffeting with the storms of its own creating, and, until within a comparatively short period, reaping little else than the whirlwind. This difference in success is to be accounted for, perhaps, measurably by the circumstance, that the York is the older and original Rite, and that, coming as it did from the mother country, it was very natural that it should have received the preference of the American people; while the Scotch is a Continental Rite, and holds the same pre-eminence among the Latin races of Europe that the York holds among the Anglo-Saxon race. Without touching the comparative merits of the two Rites, it may be safely averred that there is no valid reason why they may not everywhere exist and work together in harmony. They are both permanently established among us, and are component parts of the American Masonic System. There is no room for interference or grounds for jealousy between them. Each has its separate and peculiar province, and no motive or interest which should lead it to interfere with that of the other. Though operating to some extent through different channels, they are both aiming at the attainment of the same great beneficent purposes. Let, therefore, brotherly love continue between them.

THE ZETLAND COMMEMORATION FUND.

The Grand Lodge of England having appointed a committee to receive subscriptions for a Testimonial commemorative of the Earl of Zetland, having filled the East of the Grand Lodge for a quarter of a century, said Committee having consulted with the Grand Master, report that he is willing to accept the fund for the following purpose, viz.:—

"To invest it in the names of trustees, and devote the interest to the relief of distinguished brethren who may become distressed, their widows or relations depending upon them. The fund to be called the 'Zetland Fund.' The disposal of it to rest with Lord Zetland for his life, and after him with the Grand Master for the time being. Grand Master will fix, hereafter, such regulations as he may think proper for the administration of the fund."

MEMORANDA ON THE HISTORY OF THE KNIGHTS TEMPLARS.

THE ANCIENT ORDER IN SCOTLAND.

A few gleanings only are to be got out of the Scottish annals in relation to the ancient order of Knights Templars in that kingdom.

In the celebrated "Ragman Roll," the signatures of the two heads of the Order appear, viz.: "Brianus, Preceptor Militiae Templi," and "Frere Johan de Santre, Mestre de la Chivalerie de l'Temple en Escoce." This Brianus is probably the identical Templar, who figures, so fatally for himself, in the following quotation from the life of Sir William Wallace, referring to the fight at Falkirk, Scotland, in 1298. "In one of these engagements he (Wallace) advanced from the midst of his little band, and with a single blow slew Sir Brian le Juy, a Knight Templar of high military renown, who had shown himself most active in harassing the retreat of the Scots. The death of this Templar, which took place in Callender Wood, damped the ardor of his companions, and enabled the Scots to make good their retreat."

The possessions of the Order in Scotland were very considerable. This appears from the numerous grants and charters made over to it. The Order had its headquarters, or principal houses, in different stations throughout the country; such as, the Temple on the Southesk, and Balantradock, now called Arniston, in Mid Lothian; Aggerstone, in Sterlingshire; Mary-Culter, in Kincardineshire; Inchyn, in the County of Renfrew; and St. Germains, in East Lothian.

Of all these they were deprived about the beginning of the 14th century, soon after the persecution of the Order in France, by Philip the Fair. A Papal Inquisition sat at Holywood in December, 1309, to try, or rather to condemn them. Only two Templars appeared before this court to answer for the crimes of which the Order was accused. These two were Walter de Clifton, Grand Preceptor for Scotland, and William de Middleton: all the rest of the Knights absented themselves on the first symptoms of persecution and oppression, and joined, it is said, the patriot bands of Bruce. Such at least is the tradition of their fate, to which a modern French[*] work on the Order adds, "that they were remodelled into a new Order by King Robert, whose ceremonies were founded on that of the Temple.

According to this authority, (which in everything official ought to be trustworthy, being published under the auspices of the Grand Chapter of Paris), the unfortunate Scottish Templars were excommunicated by the Grand Master Larmenius, the successor of the martyred De Molay, because they disbanded and fled from their persecutors.

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[*] Manuel de L'Ordre du Temple, Paris, 1823.

THE FIRST NINE GRAND MASTERS.

Hugo de Payens, (or Pajens, Paganis) the first Grand Master of the Order of Knights Templars, was a scion of the illustrious family of the Counts of Champagne. His command may be considered coeval with the origin of the Institution in 1119. He died about the year 1134.

Robert of Bergundy was elected Grand Master at Jerusalem in 1134. He was born at Eraon, near Angers, in the Comte of Anjou, and was third son of Kenard the 2nd, of Eraon. Robert had originally been betrothed to a lady named Jourdian Eskirat, daughter and heiress of the lord of Chabanes; but being disappointed, and disgusted with the world (like many other disappointed lovers), he renounced all its attractions, and finally took refuge in the house of the Brotherhood of the Temple.

Gerard de Bar, the third Grand Master, was elected in 1147, having previously filled the high office of Prior of France. He was one of 150 mantled Knights who constituted the famous Chapter at Paris, held by desire of Louis VII. of France and Pope Eugene II., at which these potentates were present, and which was distinguished by the devotion of a certain Knight, named Bernard de Balliol, who made a presentation of his possessions and lands in England, to the Order.

Bernard de Tremelay was appointed to the magisterial office in 1151. He was son of Humbert, Lord of Tremelay, in the territory of Lyons.

Bertrand de Blanchfort attained to the magistracy in 1154. He was the son of Godfrey, Lord of Guienne.

Andrew de Montbar succeeded the latter in 1165. He was the son of Bernard de Montbar and Humberga, who was a relation of the famous St. Bernard. He was one of the oldest servants of the Order, having been one of the seven who first collected under the founder Hugo de Payens.

Philip, surnamed of Naples, was born at Naples in Syria, but was descended from a family of Picardy. He was chosen Grand Master in 1166, and was a Templar at the time of the seige of Damascus, in 1148. Philip was an intimate and confidential friend of Almeric, king of Jerusalem.

Odo de St. Amand wielded the magisterial *abacus*, or rod of office, in 1170. He was at one time Mareschal to King Almeric, by whom he was also commissioned with Heruesius, Archbishop of Cesarea, to proceed to Constantinople, and treat with the Emperor Manuel concerning a wife for the King. As a Templar he is described as of a fierce disposition.

Arnald de Toroga first bore the staff of honor in 1179. He was Preceptor of Spain in 1167, and died at Verona in 1184.

Gerard de Ridgefort was raised to the supremacy in 1185.

DE MOLAY.

A succession of chivalrous chiefs governed the Order until the time of Jacques de Molay. That illustrious leader was descended of a noble family of Bergundy, France, and was the last Grand Master recognized by the rulers of Christendom. History recounts his cruel persecution and death, and the political dissolution of his chivalric Order. Nevertheless, though abolished and disowned by the crowned heads of Europe, it has continued to exist, under every persecution and proscription, and has been perpetuated to the present time, shorn of its ancient brilliancy and power, as will appear by the following extract from an unpublished memoir of the Templars, drawn up by the late Charles Mills, author of the history of the Crusades &c. We copy from a London periodical:—

"Jacques de Molay, in anticipation of his own fate, appointed as his successor in power and dignity *Johannes Marcus Larmenius*, of Jerusalem; and from those days to the present there has been a regular and uninterrupted succession of Grand Masters. The Charter by which the supreme power has been transmitted is judical and conclusive evidence of the continued existence of the Order. This Charter of transmission, with the signatures of the various chiefs of the Temple, is preserved at Paris, with the ancient statutes of the Order, the rituals, the records, the seals, the standards, and other memorials of the ancient Templars."

THE GRAND MASTERS IN FRANCE.

The Order has been headed by the bravest cavaliers of France; by men who, jealous of the dignity of Knighthood, would admit of no corruption,—no base copies of the Orders of Chivalry,—and who thought that the shield of their nobility was enriched by the impression of the Red Cross of the Templars.

Bertrand de Guesclin was the Grand Master from 1357 till his death, in 1380, and he was the only French commander who prevailed over the chivalry of Edward III.

From 1478 to 1497 we may mark *Robert Lenoncourt*, a cavalier of one of the most ancient families of Louraine.

Philip Chabot, a renowned captain in the reign of Francis I, wielded the staff of power from 1516 to 1543.

The illustrious family of *Montmorency* appear as Knights Templars; and Harry, the first duke, was chief of the Order from 1574 to 1614.

At the close of the seventeenth century, the Grand Master was *James Henry de Duras*, a marshal of France, and one of the most skilful soldiers of Louis XIV.

The Grand Masters from 1734 to 1776 were three Princes of the *Bourbon* race, of whom one was grandfather of Louis Philip.

The successor of these Princes in the Grand Mastership of the Temple was *Louis Hercules Timoleon, Duke de Casse Brissac*, the descendant of an ancient family, long celebrated in French history for its loyalty and gallant bearing. He accepted the office in 1776.

About the commencement of the French revolution, the Order was under the regency of *Claude Mathieu Radix de Chevillon*, which contin-
was elected Grand Master.
ued until 1804 — in which year *Bernard de Raymund Fabre Palaprat*,

Many distinguished noblemen and cavaliers of France belong to the actual Order, and it is said that in 1826 a Templar troop was sent out to Greece to fight against the Turks, as in days of old.

NON-AFFILIATING MASONS.

A NON-AFFILIATING Mason is as much under the control of the lodge in whose jurisdiction he resides or sojourns, as to moral conduct and behavior, as though he were affiliated, while he is, in effect, deprived of all its privileges. All the offences enumerated in the disciplinary code of the institution are doubly offences in him: because he evinces none of the virtues of obedience, industry, and charity which are exemplified in the conduct of affiliating Masons. Upon trial for unmasonic conduct, therefore, he labors under a peculiar disability. This is one of the penalties of his withdrawal. In practice, it is found, therefore, that the forgiving spirit of the fraternity, which pardons almost every offence in a repentant, humbled brother, has but little exercise in the case of non-affiliating Masons.

LAYING A CORNER-STONE.

OUR Brethren at Carleton, St. John, New Brunswick, had a pleasant time on the 30th of July, in laying the corner-stone of their new Masonic Hall. The day was most favorable, and the display of the various bodies in procession, was brilliant and imposing. "The regalia of the Blue Lodges," says the St. John News, "and even the bright crimson sashes and crimson-bordered aprons of the New Brunswick Chapter, or the red and blue diamond sashes, etc., of the Carleton Chapter were not unfamiliar; but the brilliant, not to say superb appearance of the Union De Molay Encampment, in their long flowing robes of white, their crimson velvet head gear, and their golden hilted swords, and the green sashes over black, plumed hats (from the establishment of C. & E. Everett), and gilded tipped lances of the St. John Encampment, were quite new and striking in this city.

In glancing over the line at various points as it marched past, we could not but remark the fine, manly forms and handsome, intelligent faces of the vast majority of those connected with the Order. Evidently the bulk of the good looking men of St. John belong to the Craft, a fact which the young ladies will not fail to take note of."

The ceremony at the laying of the stone was like that practiced on all similar occasions, and need not be repeated. The scroll deposited contained among other memoranda, the following inscription: —

By the favor of Almighty God.

On the thirtieth day of July A. D. 1869, A. L. 5869, and in the thirty-third year of the reign of Our Most Gracious Sovereign Lady Queen Victoria:

The Corner Stone of this Masonic Hall was laid by Benjamin Lester Peters, Esquire, Most Worshipful Grand Master of the Ancient and Honorable Fraternity of Free and Accepted Masons of New Brunswick, attended and assisted by the Grand Lodge and various Lodges and Brethren of this Jurisdiction, in accordance with the ancient usages of Freemasonry,

Which may God prosper.

At the conclusion of the ceremonies of the day, the Brethren united in a "Lunch," and were afterwards addressed by the M. W. Grand Master Peters, who urged upon the Brethren of St. John proper the necessity of following the noble example set them by their Brethren of Carleton, in erecting a new hall for their own accommodation. The company then dispersed.

GRAND LODGE OF BRITISH COLUMBIA.

We have been politely favored with a copy of the proceedings of the Provincial Grand Lodge of British Columbia, at its second annual communication held at the city of Victoria in May last. There was a full attendance of Grand Officers, together with the representatives of the four Lodges under the jurisdiction. The session was opened in an excellent address by the Grand Master, R. W. Bro. J. W. Powell. The Grand Master reports the Order to be in a healthy condition in the Province; that during the past year Caladonia Lodge had erected a commodious, secure and excellent room for Lodge purposes; and that Mt. Hermon Lodge, at Barnard Inlet, has erected, at its own expense, "A handsome and commodious Hall, filled with all the comforts and attractions of a Model Lodge Room," which had been formally dedicated. Cariboo Lodge, at Barkerville, lost its Hall by fire in the early part of the year, but had erected a new one.

The Masonic authority in the Province is at present divided between the Grand Lodges of England and Scotland, the first having a District and the latter a Provincial Grand Lodge in the territory; but a proposition has been started for the two parties to unite and form an independent body, as in Canada, Nova Scotia, etc.

Grand Secretary's Address—H. F. Heisterman, Victoria, B. C.

THE LABARUM

Was the celebrated sign which appeared to Constantine in the sky, and which he afterwards adopted on his standard; it is formed by a combination of the letters X and P, these being the two first letters of the name of Christ in Greek; it is simply a monogram and is variously depicted, the P always standing upright, and the X across it, sometimes the upright stem of the P is made to serve as one limb of the X, in which the figure consists of a long upright limb with a cross bar near the top, and the half circle of the P on the top limb above the cross; another style is the P in connection with two palm branches crossed to form the X; or the monogram within a wreath open at the top is another form; another is the monogram within a whole circle of laurel leaves, the wreath of victory, these may be in allusion to the motto said to have been inscribed on the Labarum "EN TOYTO NIKA" that is—conquer by this. In the Catacombs there is an example of a Lamb with the Labarum resting upon its head, signifying, no doubt—Christ the Lamb of God. Another interesting example is the X and P in conjunction, within a circle with the six letters *es deus* (*i. e.* est deus) as a motto, one letter between each limb, this example would therefore read—Christ is God. The X P in Christos is equivalent to Chr. in Christ.

ROYAL ARCH MASONRY—THE INNOVATIONS OF THE AMERICAN SYSTEM.

In the character and mission of Masonry, we recognize no distinction between symbolic and capitular; blue or read, or Master Masonry, from the Royal Arch; and it would probably be well if there were less as to organization and form. There is scarcely any branch of the institution, which, as a general thing, and as far as regards organization especially, is so little understood as that of the Royal Arch.

The forms, a knowledge of which are generally considered as the end and aim, are, we regret to say, more studied than its history. And yet, Royal Arch Masonry, as a separate and distinct organization, is comparatively of modern date, and in the United States varies essentially from that practiced in the mother country, from whence we derived it.

The Royal Arch is in truth founded upon, and but a part of the Master's Degree, as is the Mark but the perfection of the Fellow Craft; and there is no doubt but that a large majority of the best informed Companions, as well in Europe as America, regret that it was ever so separated. Indeed, in England, at the present day, it is conferred upon any Master Mason who has been such for one year, without being required to receive the intermediate American degrees of Mark, Past, and Most Excellent.

The separation of the Arch from the Master's degree grew out, and was one of the results of the memorable schisms in England, which occurred in the early part of the last century, about the time Masonry was introduced into America. This schism was not completely harmonized there until 1813, and the remembrance of it in America is embedded in the phraseology of many of the rituals in the term, "Ancient York Masons." One of the effects it produced was over-legislation, out of which grew change and innovation.

The earliest mention of the Royal Arch as a separate degree is in 1740. It is there noticed as one of the results of the schism in England, and as a difference between the *work* of the opposing Grand Lodges. The seceders from the Grand Lodge of England called themselves "Ancients," and stigmatized the Grand Lodge and its adherents as "Moderns." They organized as "the Grand Lodge of *all* England," cut off the Royal Arch from the Master's Degree, invented a system of writing by characters, and assumed to themselves the honorable title of "Ancient Masons acting under the old Constitutions, cemented and consecrated by immemorial observance." The claim of regular descent and authority from York, where masonry was first established, it is said by *charter*, and the first Grand Lodge was held in A. D. 926; but which a work published a few years since on the building of York Minster tends to disprove—added to the great activity and ability of Lawrence Dermott, their leader, gave this body great popularity, both in England and this country, although their opponents were undoubtedly the constitutional and regular Grand Lodge, and patronized and sustained by the royal family and nobility.

The first Royal Arch Chapter ever opened in America, of which any account has been published, is that of No. 3 in the city of Philadelphia, under their Lodge warrant, about the year 1758. This lodge and chapter derive their authority from, and hold communion with, the "Grand Lodge of all England," called "Ancients, in which body the Royal Arch, as a separate degree, undoubtedly originated, and had been arranged not twenty years before. Royal Arch Masonry in America, therefore, emanated, both as to date and authority, from the source above intimated, and had it been preserved as it was received, it would now be free from those innovations and changes which cause it to differ from that practised in the mother-country; free from these intermediate degrees which were added for the purpose, originally, of increasing the fees, but which became a part of what is known as the "American system," at the time of, or shortly subsequent to, the formation of the General Grand Chapter, January 24, 1798, when jurisdiction was claimed by that body over these degrees, though Saint John's Lodge, No. 1, in the city of New York, did not relinquish her right to make Mark Masons until May 20, 1801, and for years after, other Mark Lodges in several of the States continued to confer that degree, under Lodge warrants, where it rightly belonged. At the Triennial Convocation of the General Grand Chapter of the United States, in 1856, several Grand Chapters, component parts of the same, proposed to omit one of the intermediate degrees, the Past Master's. The subject was referred to the Committee on Jurisprudence, who reported adversely to its abolishment. The matter was recommitted to them again, when they recommended the following *half-way* measure, which was adopted: —

> Resolved, That the General Grand Chapter do recommend to the Grand Chapters and the subordinate Chapters under this jurisdiction, to "abridge" the ceremonies now conferred in the Past Master's degree, within the "narrowest limits," only retaining the induction of the candidate into the Oriental chair, and the communicating the means of recognition.

Well would it have been, in our opinion, if it had excised it as an installment of the commencement of a return to first principles, for it has been and still is prolific of trouble among uninformed Masons, who have had the hardihood to claim that, as Chapter Past Masters, they were entitled to the same rights and privileges in Symbolic Masonry as those who had earned them by election and service as such.

That the Mark Master's degree has been boldly and unblushingly *stolen* from that of the Fellow Craft, a moment's reflection by any intelligent Mason will determine; while the so-called degree of Most Excellent Master was undoubtedly manufactured by the concoctors of what is now known as the "American system."

It may be impossible to uproot that system and divest it of its excrescences, as common honesty would dictate; but we have done our duty in furnishing the craft with historical facts well worth their pondering on.

[We find the above article in Pomeroy's New York Democrat, the Masonic department of which is, as we have heretofore stated, under the able management of our Br. Tisdall, from whose pen it emanates. We have very little faith in the commonly received theory that the Royal Arch ever properly formed any part of the Master's degree. Where it originated, it is now difficult to say, but probably with Ramsay. The brethren composing the Grand Lodge of England, which was organized in 1717, evidently knew nothing about it, and they were probably acquainted with all the masonry which at that time was recognized by the Lodges then in existence; nor does it appear that they had anything to do with it until the union in 1813. While, on the other hand, Dermott, who may be regarded as the father of the Schism in the Grand Lodge of England, which led to the organization of the Body calling itself the Grand Lodge of *Ancient* Masons, introduced it into his Lodges, and made it, not only a mark of distinction, but a cause of reproach, that the original Grand Lodge and the Brethren connected with it knew nothing about it. We do not believe that it is necessary to the perfection and completion of the Master's degree. That is perfect and complete as it is, when properly interpreted.

We entirely agree with our Br., that the Mark properly belongs to the Fellow Craft's degree, where it should form a third section. The Past Master's degree belongs to the Installation service, and should be restored. It is worthless in the Chapter, and its being there makes it of little value in the Lodge. The Most Excellent Master's degree is, we believe, exclusively American in practice, if not in origin.]—*Ed. Mag.*

SIR CHRISTOPHER WREN.

The following extract from Aubrey's "Natural History of Wiltshire," Eng., p. 277, a manuscript in the library of the Royal Society, will be read with interest. It appears that Sir Christopher Wren in 1691, was enrolled among the members of the fraternity:—"Sir William Dugdale told me many yeares since, that about Henry the Third's time, the Pope gave a bull or patent to a company of Italian freemasons, to travell up and down over all Europe to build churches. From those are derived the Fraternity of adopted masons. They are known to one another by certain signs and watch-words; it continues to this day. They have severall lodges in severall counties for their reception; and when any of them fall into decay, the brotherhood is to relieve him, &c. The manner of their adoption is very formall, and with an oath of secrecy.—Memorandum: This day, May the 18th, being Monday, 1691, after Rogation Sunday, is a great convention at St. Paul's Church of the Fraternity of the adopted masons, where Sir Christopher Wren is to be adopted a brother, and Sir Henry Goodric of the Tower, and divers others. There have been kings that have been of this sodality."

"A PRINCE HAS FALLEN IN ISRAEL!"

DEPARTED this life, on Saturday, July 31, at high twelve; called from Labor to Refreshment, GENL. THOMAS P. AUGUSTE, in the 42d year of his age. General Auguste was a distinguished Counsellor and Advocate at the Virginia Bar, beloved for his genial and amiable qualities, and respected by all who knew him for his eminent legal ability and prompt attention to business. For a number of years, General Auguste has been an active and distinguished member and officer of the Grand Lodge of Virginia. His reports, as Chairman of the Committee of Foreign Correspondence, and the Committee on Masonic Jurisprudence, shew not only his unwearied industry, but also his legal accumen and masonic information. As P.M. of Lodge Francais, a lodge working in the French language, and also of St. John's Lodge, No. 36, he labored unceasingly to protect the Institution from innovation, and to maintain its true ancient work.

At the commencement of the Mexican War, General A., but then recently admitted to the bar, and crowded with business, left all his brilliant professional prospects and went to Mexico as Adjutant of the Virginia Regiment under Colonel Herntrammack. A charter for a Regimental Lodge was granted by G. L. of Va., of which he was appointed Senior Warden. On the close of the war he returned to his native city, and resumed the practice of his profession with abundant success.

On the first vacancy thereafter, his fellow-citizens selected him as their candidate for the State Senate from Richmond District, and elected him by overwhelming majorities. He continued to serve in the Legislature, in one or the other branch, until the commencement of the ever to be lamented civil war. On the commencement of our Civil War, he took sides with his native State. An old fashioned Whig of the H. Clay school, upon the dissolution of that party he united with the Democrats. Upon the breaking out of our difficulties, he threw all his influence into the scale of Conciliation and Union. The Republican policy he conscientiously believed was subversive of the rights and sovereignty of the States, against which Jefferson, Madison, and the Conscript Fathers of the Federal Constitution protested, and sought to guard. He loved the Union—he loved the Old Flag, and with sad heart, regretting the dire necessity, upon the passage of the State Ordinance of secession, in obedience to the mandate of his State, to whom his highest allegiance was due, he took the field, in command of the 15th Virginia Regiment. He was seriously wounded leading his regiment in the fight at Malvern Hill. The war ended, by the surrender at Appomattox, he returned to civil life, determined to submit to the decision of war.

His wound, received at Malvern Hill, the privations and habits of camp life had made serious inroads upon his naturally good constitution. But he resumed with activity his professional duties, and labored to promote in every way the interests of his native city. His large and increasing practice at Richmond, Henrico, and Hanover county bars, occupied him incessantly. His labors for the Masonic craft were constant and devoted. His presence in the Grand and Subordinate Lodges was always hailed with pleasure. As a member of the Richmond City Council, he labored to elevate and increase the usefulness of the Eleemosinary and Charitable Institutions of the city, and promote the interests and relieve the necessities of the suffering and the poor. He was a large-hearted, noble man. His health, never robust since the war, induced him to spend some weeks at the White Sulphur Springs, but receiving no apparent permanent benefit, he returned home to his pressing work. In a few weeks, while at work preparing for his Courts, he was attacked with billious remittent fever. Skilful and unremitting medical attention could not save him; he was dismissed from Labor at high twelve, the last day of July. His trust was in GOD through CHRIST. His end was peace. An aged father, several brothers, and an only sister mourn their loss. A large circle of intimate and attached friends, a whole community, mourn his departure. He has gone to his reward, raised by the power of The Omnific Word. The Asylum gained, the weary Knight reposes, and is refreshed.

The community of which General Auguste was a member—an ornament—will long mourn their loss. The Fraternity weeps over the tomb of a noble and gifted brother, whose presence ever dispensed pleasure, and diffused the genial influence of love and peace. As a son, as a brother, as a citizen, in all the relations of life, he was faithful, true, generous. His very errors inclined to virtues side. He sleeps a sleep that knows no waking, until through the merits of the lion of the tribe of Judah, the body shall arise and become incorruptible as the soul, and so be forever with the Lord. Amen, so mote it be.

J. D. M.

THE WIDOW AND ORPHANS CARED FOR.

IT will probably be remembered by most of our readers that during the severe gales which prevailed in the Atlantic during the month of February last, the captain of the steamship Denmark, Bro. Henry D. Cutting, a member of Independent R. Arch Lodge, No. 2, New York, while on the passage from Liverpool to this port, was washed overboard and lost, thus depriving a wife and three children of the means of support previously so liberally provided by him.

The destitute condition in which he left his family being made known to the Lodge, where he was a general favorite, a committee was appointed to prepare suitable resolutions on his death, as also to raise a fund to be presented to the widow. Nobly did they perform their duty, for we have just been informed by that true-hearted and zealous Mason, Bro. Henry D. Walker, Senior Warden of the Lodge, and of the committee, that a little over a week ago he transmitted to the widow of his late brother, at Liverpool, the handsome sum of $2,100, raised by voluntary contributions.

The binding force of the Masonic tie was never more beautifully exemplified.—*N. Y. Democrat.*

ANTI-MASONRY.

THE Morgan excitement commenced about 1827. It did not reach a political position soon enough to affect the presidental election of 1828, but broke down of its own weight after the presidential election of 1832, at which time the candidate of that party received the electoral vote of Vermont by less than two-fifths of the suffrages of the people, the remainder being divided between Gen. Jackson and Mr. Clay.

In 1832, we were for the first time a voter. Our own father had been compelled to abandon the church of his choice; the churches had been divided or broken up; proscription was practised in every form against Masons and their families; mischievous fanatics parted husband and wife, and broke up families; general disorder reigned, and the passage of laws disfranchising all Masons were openly advocated, and outlawry more than hinted.

For our own part, when we saw our honest, hard-working neighbors — some of whom had fought in the Revolution, and others again in the second war — derided, abused, and scorned by others, who had lived by them and respected them for half a century; when we saw their property destroyed, their rights invaded, and their families proscribed and persecuted,— we began to ask what these good men had done to warrant such treatment.

We heard Col. Cyrus Johnson, who commanded a company with distinction at Plattsburg, ask one of his anti-masonic neighbors what he had against him.

"You are a Mason," was the reply.

"Well," said the Colonel, "I am a Mason, and am not ashamed of it. Now, neighbor, how long have you lived by me?"

"Over thirty years," was the answer.

"In all that time I have had a grist-mill and saw-mill, have carried on a large farm, and small or large dealings with nearly every man within three miles of my mill every year. You have had your logs sawed at my mill for all your buildings, much of your fencing, and some every year for sale. Have I wronged you to the value of one cent?"

"No," said the anti-mason.

"What has been my reputation as a citizen and business man?"

"Good," was the reply.

"Well," said the Colonel, "you and I have always voted the same ticket. Did you ever know me to vary a hair's breadth for friend or foe?"

"I never did," was the reply again.

"What did I do when A.B., not a Mason, was a candidate for Representative on our ticket, and C.D., a Mason, was a candidate of the other party?"

"I know you did all you could for your own candidate, as I did also," said the neighbor.

Many more questions were asked by the Colonel, all of the same general character. At length, the anti-mason took the laboring oar by saying, "Colonel, knowing your habits and manner of life, if all Masons were like you there would be no trouble. But such is not the case. We war upon Masonry, and to make it effectual, we must war upon Masons also, and compel them to renounce their corrupt and oath bound league, to break up their lodges, and force them to stand on an equality with their neighbors. The truth is your society is corrupt, anti-christian, anti-patriotic, and dangerous to liberty. You contrive through your few to govern the many." Stopping at this the Colonel said:

"I see you are determined on your course of proscription. I have enough, and can stand it. You are wealthy and influential, and you have some neighbors, who are Masons, who are honest, industrious people, and if this proscription is to go on, with your influence and money, they will be ruined."

"Consequences must take care of themselves," said the neighbor. "I am not responsible for their being Masons, and I hope that every Mason who does not renounce Masonry, will be ruined in character as a solemn example to all others to keep out of the dragon pit."

When this conversation occurred, one Sunday evening, in front of Col. Johnson's mansion, this neighbor, with many others — ourself, then about twenty years old, being one of them — was returning home from a Methodist meeting. After hearing this conversation, we hurried home and related it to our mother.

"O! my boy," said she, "your father is already in serious trouble in church and business, and I expect this persecution will ruin us. But, it is not going to make trouble between him and me. Decide for yourself, my son, but decide carefully; study the matter well, and then do what your conscience says is right."

We watched events. The Masons were quiet, patient, and waited for the storm to pass by. It gathered the force of a whirlwind, the fury of a tempest, and the volume of a tornado. Every Mason in the neighborhood, except Col. Johnson, went down before the blast. Not one renounced or seceded. After the whirlwind — the tempest — the tornado — come the "still, small voice."

If the anti-masonic party could have gained supreme power at that time, the dungeon, torture, gallows, and death, as in Spain and other countries, would have been the fate of every adhering Mason. Such will be the fate of adhering Masons, whenever the fanaticism attains supreme power. Such would have been the sentence pronounced by Stephens, the noted gambler and libertine, whom Pres. Blanchard has just now nearly sainted. Such would have been the verdict of the cold and remorseless Martin Flint, because he was refused admission to the inner sanctuary of a Royal Arch Chapter. Pres. Blanchard would be horrified if we should place him in any such category; yet the inevitable tendency of his teachings is to that end. He is in the wrong place; he should be a Roman priest, and then woe to every one who crossed his path. As he can neither bear contradiction nor counter argument, so free speech with him is the shallowest pretence to cover his plans of vengeance and his hatred of the Masonic Fraternity. — *Trowel.*

THE RITE OF MEMPHIS.

The following on this subject is from the address of Companion A. V. H. Carpenter, G. H. P. of the Grand Chapter of Wisconsin, before that Body at its late Annual Communication:

"This pest, which has infested some localities in this jurisdiction, drawing after it some well-meaning companions whose curiosity outweighed their discretion, and whose ambition led them to wish to distinguish themselves as the leaders of a new system; and others still whose speculative instincts saw another chance to make some money out of the brethren, in accordance with their ideas of the meaning of the term 'fraternal relations,' which is to make all they can out of such relations. This charlatanism, I repeat, is nearly extinct in our borders. If any of it still remains, and the adherents thereto cause any trouble, each Chapter has the weapon wherewith to end it, or sever the connection of such companions with this Order — and it is their duty to do so. I wish I could with confidence congratulate the Craft on the fact of this being the last attempt of the mountebanks, in or out of the Order, to palm off their wares upon our members, and especially the last time any of our well-meaning companions would be led astray thereby. I am quite sure of one thing, and that is that whoever shall be found wise enough to improve upon the principles and teachings of Masonry, will be possessed of a soul above mercenary or selfish considerations, and will be found aiming at preserving the distinctive features of our time-honored institution, and elevating the standard thereof, in harmony with the grand design of the founders rather than by revolutionizing the same, in order to found a new system on a different theory, for the sake of his own glorification, notoriety or advantage. When we all become conversant with the sublime principles of ancient Freemasonry we shall not perceive any imperfections in it, and shall be ready to vindicate it from the assaults of those who, under pretense of having a better light than that which guided our fathers, are forever desirous of tinkering the details, with no better apparent object than that of advancing their own base desires. We need a reformation, personally, God knows; and I say amen to all honest reformers who aim at elevating either Masonry or man towards a higher and better existence, in accordance with God's manifest purpose of assimilating His children unto His own nature; but confound all those who never can see any truth in any system that does not square with their own narrow conceptions; and without showing us any road to a loftier and better destiny, are eternally croaking about the imperfections of our present system, and are never content unless they can foment discord among their fellows, and, like '*honest* Iago,' are '*nothing unless critical*,' astute logicians, who can 'convince you by force of argument that a man is not a horse,' and whose metaphysical scissors can

——'sever and divide,
A hair 'twixt south and southwest side,'

and, when all is done, amount to nothing. From all such people, 'Good Lord deliver us.' Amen."

GRAND LODGE OF IOWA.

We are indebted to R. W. Brother Parvin, Grand Secretary, for an elegant copy of the proceedings of the Grand Lodge of Iowa, had at its annual communication in June last, for which he will please accept our acknowledgments.

The session was largely attended, and was opened with an excellent and well written address by the Most Worshipful Grand Master, Reuben Mickel, in which—speaking of the rapid growth of his State, and the equally rapid advance of Masonry within its limits—he says:—

"Twenty-five years ago, four weak Lodges, with a total membership of only one hundred and one, met and planted the shoot which has grown and flourished beyond their most sanguine expectations, and beneath whose wide-spread branches we to-day find pleasant and congenial homes. To-day the Grand Lodge of Iowa has grown into an association of two hundred and thirty-two chartered Lodges, with an aggregate membership of over then thousand—men whom the ancient constitutions require shall be 'good and true men, free-born and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report.'"

We judge from the business character of the address, that the duties of the Grand Master for the past year, have been more than usually onerous. No less than twenty-three dispensations for new Lodges have been granted; in reference to which our brother says: —

"In granting these dispensations I have endeavored not only to meet the wants and demands of the brethren directly interested, but to subserve the general interests and prosperity of the craft at large, which is rapidly assuming gigantic proportions.

"The large accessions to our numbers from other States, by immigration, and the unparalled advancement of settlements and railroad facilities in our State, have rendered this seemingly large increase of Lodges not only possible, but actually necessary for the accommodation and convenience of large numbers of the craft.

"I have refused quite a number of applications, however, where the proposed new Lodge was in my judgment not actually necessary, or would not tend to promote the good of masonry, and also where it would necessarily work an injury and injustice to some Lodge already established."

The Grand Master notifies the Grand Lodge that a Clandestine Lodge has been opened at Boonsboro, Iowa, and cautions the brethren against it.

The address concludes as follows:—

"In retiring from official connection with the Grand Lodge, it gives me great pleasure to know that I leave you in peace and quiet, with no disturbing element to check or hinder the unparalled prosperity with which the craft of Iowa have been blessed for so many years, and I shall indulge the hope that in future, as in the past, her course may be steadily upward and onward, ever guided by the pure genius of Freemasonry, and practically exemplifying the truths of our profession, 'Brotherly Love, Relief and Truth.' To me the principles of Freemasonry are a practical science, to be carried out in our daily intercourse with each other and with the world, and herein, in my humble opinion, is to be found our best and surest defence against the incessant assaults of the malignant fanatic, and selfish, narrow-minded bigot."

The Grand Secretary presents an admirable report on the business connected with his office, but the topics introduced are chiefly of a local character.

We notice that the principal officers of Lodges U. D., to which charters had been granted, were allowed to sit and act as representatives in Grand Lodge. This was against the usual practice and Masonic law.

A striking illustration of the absurdity of requiring that all charges against erring members shall be preferred by the Junior Warden, occured in one of the subordinate Lodges. The officer signed the charges against a member "without knowing whether they were true or false," in the belief that it was his duty to do so. Subsequent inquiry proved that they were false; and he was under the necessity of asking permission of the Lodge to withdraw them. He thus ignorantly placed himself in the attitude of a false accuser, for which, at civil law, he could be held responsible. The humility to which he has been subjected, will probably prevent a repetition of the folly, at least by him.

The report on Foreign Correspondence is by Br. W. E. Miller, and gives a brief synopsis of the doings of most of the Grand Lodges in the country. Speaking of the Grand Lodge of Kentucky, the report says: —

The Grand Master justly censures the disposition in some quarters to engraft upon Masonry—"the old organization"—some of the polity and peculiarities of younger associations. He regards the Masonic institution as being, in many respects, *sui generis*, and in these respects "unimprovable." He says: "We can never improve, much less embelish, but on the contrary always endanger and possibly destroy the symmetry of our mystic temple by any additions which may be suggested by the most approved style of political architecture. Planned by the wisest of architects, erected by the most skillful of craftsmen, and designed for the coming ages, we do not believe that its fundamental structure can be improved, but that its *beauty* and *strength* will always be marred and weakened by any effort to modernize it to suit the ephemeral styles of the day!"

M.W. JOHN SCOTT, Nevada, Grand Master.

R.W. THEODORE S. PARVIN, Iowa City, Grand Secretary.

MASONRY owes its unity, its strength, and its perpetuity to its non-interference with political and religious controversies. Had Masons, as such, participated in the political and religious disputes which have separated men into parties and sects — led to blood-shed and persecution — and brought into the lodges the prejudices, bigotry and intolerance engendered by partisan strife, Masonry would have failed to accomplish her great mission of charity, been disintegrated and wrecked in ages gone.

FREEMASONRY IN PORTUGAL.

THE GRANDE ORIENTE LUSITANO.

BY DNALXO.

A brief sketch of the present position of Freemasonry in Portugal may be of interest to our readers, and will enable them to watch the future progress of the Order, in a country where its members have so long been proscribed.

Portugal acquired an unenviable notoriety in the last century, consequent on the cruel proceedings of the inquisition at Lisbon, during the great persecutions of Masons which followed the bulls of Clement XII. and Benedict XIV; but all is now changed, Freemasonry being openly professed among the Portuguese, who enjoy a religious, political, and social freedom, which strikingly contrasts with the state of their neighbors, the Spaniards. The Grande Oriente Lusitano, the head of all the regular lodges of Portugal and its dependencies, was constituted in 1805, under the auspices of the Grand Orient of France.

At present there are fifteen lodges under its jurisdiction, which are distributed as follows: Six in the city of Lisbon, six in the city of Oporto, two in Spain (one at Seville, one at Cadiz), one at Augra do Heroismo, Fayal.

The lodges are strong in numbers, each averaging from 100 to 150 active members, and we must take into consideration the constitutions of the Grand Orient which prohibit brethren being subscribing members of more than one lodge at a time.

The names of the lodges in Lisbon are characteristic of the institution, they are as follows:

Cosmopolite—Cosmopolitan.
Tolerancia—Toleration.
Triumpho Moral—Triumph of Morality.
Uniao Fraternal—Fraternal Union.
Esperança—Hope.

The remaining lodges are also named in the same appropriate manner.

During the last ten years, Freemasonry has steadily gained strength in Portugal, and its present position is very satisfactory, both on account of the rapid increase in the number of initiations, and of the stamp of men, who thus gain admission into the Craft.

The lodges have been hitherto restricted to the principal cities, with a view to the consolidation of the Order, prior to its dissemination in localities where the old leaven of intolerance has not yet lost its influence.

Taking into consideration the virulent persecution and strenuous opposition with which Masonry has hitherto had to contend in Portugal, it is in the highest degree gratifying to find the order established on its present basis, and we think the Grand Orient has done wisely in preferring to wait quietly till the Order was firmly established in the great centres of commerce, where it would be materially assisted by intercourse with other nations, rather than to have pushed into the unfriendly interior with badly organized supports in the rear; now the administration of the Grand Orient is so perfectly organized, we may confidently hope for great things.

The Grand Master is elected every third year by universal suffrage.

He must be a Portugese distinguished by his talents, his love of Masonry, and his services to the Craft. He is obliged to reside at Lisbon, the seat of the Order, during his term of office.

The present Grand Master of Portugal is the Conde de Paraty.

The other grand officers are elected annually by the members of the Grand Orient, from amongst their own number.

The masters and delegates of all subordinate lodges are members of the Grand Orient, each lodge being entitled to send one delegate for every twenty members.

By the Constitutions of the Masonic Order of Lusitano, every office, grand or subordinate is elective, a plan which seems a great improvement on the system of appointment by patronage.

The Grand Orator is an officer unknown in English Masonry, but here his duties are very important, he is the guardian of the constitutions and of the statutes and general laws of the Order, and must protest against any infraction thereof.

Any points of Masonic law that may arise in the debates of the Grand Orient are referred for his decision; numerous other duties are attached to this office.

The duties of the Grand Orient are carried on by three committees or councils, viz: the Grande Commissao Permanente, the Commissao de Fazenda, and the Commissao de Justicia.

The Grand Permanent Council is composed of three members elected by the Grand Orient; it meets whenever there may be any business for transaction.

This council is charged with the preparation and submission to the Grand Orient of any laws that may be requisite for the good of the Order, the correspondence with foreign orients, and various other executive duties.

The Grande Commissao de Fazenda, or Council of Funds, has the direction of the funds of the Order, it is responsible for the proper performance of the Grand Treasurer's duties, and is charged with the audit of his accounts.

The Grand Commissao de Justicia, or Council of Justice, examines all petitions and complaints, prepares reports thereon, and submits them to the Grand Orient for its decision; it consists of five members elected by ballot, and is in fact the Grand Jury of the Order.

These three councils are combined in our Board of General Purposes, which solely performs the duties that are here divided into three sections.

To prevent any misinterpretation of its designs, the Grand Orient makes the following declaration in the first article of its constitutions.

ARTICLE I.—The Lusitanian Order of Masons is an association of free men, essentially philanthropic, philosophical, and progressive, having for its objects the pursuit of truth, the study of universal morality, the arts and sciences, and the exercise of benevolence.

"The Order holds the doctrines of belief in the existence of a God, the immortality of the soul, and the brotherhood of man.

"It considers liberty of conscience as the inalienable right of every man, and excludes no persons for the peculiarity of their creeds."

The rite of Portugal corresponds to that of France in the number and arrangement in grades, as will be seen by the second article of its constitutions.

ARTICLE II.—The Grand Oriente of Lusitana recognizes the three symbolic degrees,

Aprendice—Apprentice.
Companhu—Fellow Craft.
Mestre—Master.
"And the four sublime degrees,
Eleita Secrete—Elect.
Grand Eleita Escosez—Scotch Master.
Cuvaleiro d'Oriente—Knight of the East.
Cuvaleiro Rosa Cruz—Rose Croix.
It permits no other degrees to be worked in the lodges under its jurisdiction."

—*London Freemasons' Magazine.*

KNIGHTS TEMPLARS IN CAMP.

The Grand Commandery of New Hampshire, with most of its subordinates, passed three very agreeable days "in Camp" at Centre Harbor, on Lake Winnissispeogee, on the 18th, 19th and 20th ultimo. A correspondent of the Journal describes the camp as follows:—

The camp is very pleasantly located on "Pigeon Hill," a commanding elevation about a third of a mile from the steamboat landing. Sir Knight John D. Chandler, of Saint George's Commandery, of Nashua has charge of the grounds, with the rank of Brigade Quartermaster. One hundred army wall tents have been put up under the special charge of Capt. J. W. Hatch, the Janitor of the State House. The camp is laid out in military order, with company streets. Each encampment has its banner displayed at its Commander's headquarters. The main staff, in front of the tent of the Right Eminent Grand Commander, has a large Templar flag, with a white field and a Passion Cross in red. Mr. Curtis Coe of Centre Harbor has charge of the commissary department, and is giving excellent satisfaction. The Grand Encampment banner displayed over the Commander's headquarters is a new and beautiful one, manufactured by Savory of Boston. It is a silk Beauseant, the grand standard of the Order. The upper half is black and the lower portion white. On the face is the inscription "Grand Commandery in New Hampshire; June 13, 1826. July 19, 1860." Below is an oil painting representing the White Mountains and the cross seen by Constantine in the heavens. Over the cross is the motto, in Greek: "Non nobis Domine, nou nobis, sed nominitua da gloriam." Beneath is a shield bearing the State seal and various emblems of the Order on alternating blue and black fields. The banner is trimmed with gold boullion fringe, and is surmounted with a Templar cross in gilt and red. It is a very fine flag and is much admired.

The parade opened with guard mounting at 8 o'clock on the 18th. The remainder of the forenoon was devoted to company and battalion drills. The afternoon was taken up with drills and a dress parade.

The following day, 19th, was devoted to drilling, parades, and a dinner, of which latter about five hundred Sir Knights, their ladies and invited guests partook. Sir Wm. Barrett of Nashua, presided, and made the introductory speech. He was followed by several others, and the occasion seems to have been a very agreeable one. This virtually closed the encampment, though the camp was not actually broken up until the following morning.

ANTIQUITY.

Blue Lodge Masonry; ancient times; former ages; times long since passed.

That branch of Masonry which comprises the degrees of Entered Apprentice, Fellow Craft and Master Mason, may justly claim an Antiquity surpassing that of all other societies. The historian discovers its traces as an organization, here and there, as far back as the times of King Solomon, B. C. 1033—975, and, in a different form, more than a thousand years beyond that period. The principles incorporated into Masonry are those established by the Creator when he made and peopled the world, and those who have "faith in God, hope in immortality, and charity towards all mankind," seem to have ever associated together in organizations, resembling Freemasonry, designed to encourage one another in good deeds and preserve the knowledge of those secrets that embody the principles they professed. Antiquity, Universality, and Unchangeability, constitute the three essential qualifications of Ancient Masonry.

In considering the future of Masonry there is a hope of a perpetuity in comparison with which the protracted existence of the society in ages past will be insignificant. While the earth shall endure and the great drama of human sin, suffering and repentance continues to be acted, the demand for Freemasonry, as an agent of brotherly love, relief and truth will remain unchanged. The society will shake off those sectional and denominational excrescences that have become attached to it and reach out its arms to embrace the good and true of every nation, kindred, and tongue, upon the broad earth. Its conquests over ignorance, idolatry, and vice in every form, will eventually secure for it the approbation of the historian who ignores it and the Christian moralist who stands aloof from it. It will be found not an adversary of the world's Saviour, as has been foolishly charged against it, but the handmaid and servant of Him who "went about doing good," whose teachings are equally adapted to all peoples and all times, and whose Heaven is broad enough for every cast of mind that loves God and wishes good to his creatures. —*Bailey*.

CONSTITUTIONS SUPREME COUNCIL 33.°

We are indebted to the Grand Secretary for an advanced copy of the Constitution of the Supreme Council for the Northern Jurisdiction of the United States, as amended at its annual session in June last. We condense a few items, which may be of interest to the members of the Rite.

It appears that the Council now consists of fifty-seven *active* members (besides its honorary and emeritus members) which number may be increased to sixty-six. Under the original Constitutions, the number of *active* members was limited to thirty-three; and we believe this rule is still in force in all the European Councils. The departure from it in the Northern Council is the result of a combination of circumstances beyond its control. Active members are elected by *viva voce* vote; honory members by secret ballot. A unanimous vote being required in the latter case.

Absence from the meetings of the Council for two successive years, without satisfactory reason therefor, and a vote of two-thirds of the members present, may terminate an active membership—a rule which it may be well for members to bear in mind.

The Supreme Council reserves to itself the right to confer any of its grades upon persons whom it may deem worthy to receive them.

The price of warrants for new bodies is fixed as follows—for Consistory, $100; Rose Croix, $50; Princes of Jerusalem, $25; Lodge of Perfection, $50.

The dues to the Supreme Council from candidates are—Lodge of Perfection, $3; Princes of Jerusalem 3; Rose Croix, $2; Consistory, $5; besides an annual fee of $5 from each body.

The returns from the different bodies are required to be made up to the first day of April, annually, and forwarded to the Deputy of the District.

Articles 25 and 26 need revising. If not positively inconsistent with each other, they are too ambiguous in their terms for practical use.

DECISIONS.

BY M. W. BR. H. G. REYNOLDS, ILLINOIS.

49.—In the United States each Grand Lodge is sovereign within its own defined territorial limits, and is the sole source of power. The Grand Lodge of Illinois exercises inherently exclusive jurisdiction in all Masonic matters, executive, legislative, and judicial, within the limits of the State, and in her sovereign capacity has control over every resident mason, non-affiliated, or affiliated *here or elsewhere*, and through her proper subordinates, has jurisdiction over all offenses committed by Masons against individuals, morals, or Masonry, and can try and expel the offender, or otherwise deal with him as may seem proper and just.

50.—Where a member of a Lodge in another jurisdiction becomes a resident of Illinois, and afterwards becomes amenable to Masonic discipline, the oldest lodge in the city, town, or place where he may reside, will receive the charges and proceed with the trial in all respects as required by the By-Laws of the Grand Lodge of Illinois.

Upon the request of either party, and the consent of both, with the consent of the Grand Lodge, or Grand Master in vacation, if deemed advisable by the lodge having local jurisdiction, *after the charges are preferred*, the case may be sent to the lodge of which the accused is a member for hearing and judgment.

51.—Rejection for affiliation does not affect the genetal standing of the rejected brother; he may petition any other lodge, or visit wherever his visits may be acceptable.

52.—In trials, the Master fixes the time and place of trial; the testimony taken by committee is preparatory to trial; at the trial, the case is to proceed o conclusion before the same triers, including sentence of expulsion, suspension, or reprimand.

53.—The objection of a member of a lodge to the admission of a visitor, with or without reasons, or with good or trivial reasons, is absolute, unconditional, and imperative, and in all cases it must be *presumed* that his reason is sufficient for him, and must be respected by the Master and the lodge.

54.—No officer of a lodge is justifiable in assuming any of the functions of the W. M. when he is present. If the W. M. is mistaken in his rulings, transcends his authority, or renders himself amenable to discipline, the remedy is by appeal to, or charges preferred in, Grand Lodge, or for the time being to the Grand Master.

55.—A motion to test the sense of a lodge in regard to objection to the admission of a visitor is out of order, and if entertained, is an invasion of the rights of a member, and a grave misdemeanor.

LATE PRESIDENT MONROE.

In a historical sketch of Cumberland Lodge, Nashville, Tennessee, now in course of publication in the Masonic Record of that city, we find the following interesting notice of a visit made by the President of the United States, James Monroe, to Nashville, in June 1819:—

At a called meeting of the Lodge, held on Wednesday the 8th of June, 1819, we find the following record:—

Information having reached the Lodge, that James Monroe, Esq., President of the United States of America, would arrive in this town to-day; wherefore, on motion, it was

Resolved, That, as a small tribute of respect to Mr. Monroe, a distinguished statesman and upright man, and a Brother of the Craft, the members of this Lodge, and visiting Brethren, do march to the suburbs of the town in procession, to meet him; and the Worshipful Master, W. Tannehill, deliver him an address, congratulating him upon his arrival in Nashville.

The members and visiting brethren having complied with the foregoing resolution, returned to the Lodge room.

President Monroe's reception was a very grand affair. The city authorities, with the masons, and hundreds of citizens, escorted the distinguished gentleman into the city, after appropriate addresses of welcome had been made by the Mayor and W. M. Wilkins Tannehill. He was the guest of General Jackson. A public dinner was given, a ball, and a private reception by the Masons.

THE WORD "SELAH."

The translators of the Bible have left the word "Selah," which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister or learned friend what it means. And the minister or learned friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators, give to the word the meaning of *eternally, forever*. Rabbi Kimchi regards it a sign to elevate the voice. The author of the Septuagint translation appears to have regarded it as a musical or rythmical note. Herder regards it as indicating a change of tone; Matheson as a musical note, equivalent, perhaps, to the word repeat. According to Luther and others it means *silence*. Gesenius explains it to mean, "Let the instruments play, and singers stop." Woocher regards it as equivalent to surnum corda—up, my soul! Sommor, after examining all the seventy-four pages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah!" They are calls for aid and prayers to be heard, expressed either with entire distinctness, or if not, in the imperative, "Hear, Jehovah!" or, "Awake, Jehovah!" and the like, still earnest addresses to God that He would remember and hear, etc. This word itself he regards as indicating a blast of trumpets by the priest. "Selah," itself, he thinks, is an abridged expression used for Higgaion Selah —Higgaion indicating the sound of stringed instruments, and Selah a vigorous blast of trumpets.—*Bibliotheca Sacra.*

WE encounter in a Canada paper another "oldest Mason in the world.' He was born in the year 1757; made a Mason in Lodge 404, Ballenderry, county of Antrim, Ireland, in the year 1776, consequently he is ninety-three years a Mason. He lives in Canada.

THE BURNING BUSH — THE MISSION OF MOSES —

WERE revealed to him in the unknown, unfrequented wilderness of Arabia, where the grandeur of the mountains is peculiarly combined with the grandeur of the desert. The convent of Justinians is built over what was supposed to be the exact spot where the shepherd was bid to draw his sandals from off his feet. The valley in which the convent stands is called by the Arabian name of Jethro. Mount Serbal is by some regarded as "the Mountain of God." The Arabian tribes, to this day, invest it with awful reverence, as though a Divine Presence rested on its solemn heights. Around each, on the rocky ledges of the hill-side, or in the retired basins, or beside the springs, pasturage or herbage or aromatics hrubs could be found for the flock of Jethro. There also grows the wild acacia, she shaggy thorn-bush of the seneh, the most characteristic tree of the whole range. So national, so thoroughly in accordance with the scene were the signs in which the call of Moses makes itself heard and seen. Not in any outward form, human or celestial, such as the priests of Heliopolis were wont to figure to themselves as the representatives of the Diety, but out of the midst of the spreading thorn, the outgrowth of the desert wastes, did "the Lord appear unto Moses." A flame of fire shone forth amidst the dry branches of the thorny tree, and "behold the bush," the massive thicket, "burned with fire, and the bush was not consumed."

ANTI-MASONRY. — The attempted war upon Masonry seems to have reached its climax, and to be upon the ebb. It was started by certain persons, who, so far as we can learn, were desirous of acquiring notoriety, and, having failed to do so in every manner in which they had attempted it, finally were foolish enough to believe that they could build up for themselves a reputation upon the ruins of Masonry! The success they have met with may be inferred from the statistics we have given. The fact is, the warfare has not been as strong as we desired. A healthy opposition would be beneficial to us. It would tend to make us more cautious in the admission of new members, more prompt to reclaim or discipline those who go out of the straight path, and better examples to the Craft. But it is so feeble that it may have the opposite effect.

There are in this country more than a million members of secret societies of one kind or another; a majority of the whole community are numbered in the ranks of these members or those intimately connected with them. And, so far as our observation goes, the opponents of "secret societies" are generally men who are so afraid of doing anything in secret, that they parade their alms-giving, &c., before the world, as if (in the language of a quaint old divine) they "would not trust God with a single penny except before witnesses, lest haply He should deny the receipt." — *Drummond's Maine Report.*

FREEMASONRY AND ABD-EL-KADER.

The following letter appeared lately in the Cork Constitution: —

SIR, — In the Craftsman and British American Masonic Record, Hamilton, Ontario, the following article may be read. It is copied into the Craftsman from the Square and Compass. You may also read on pages 33 and 34 an account of the noble conduct of the Emir Abd-el-Kader, when a horde of fanatical and rebellious Mussulmen rushed into his palace in 1060 to butcher the Christians who sought his protection. It is thus told: —

"In the midst of these scenes of bloodshed and murder stood Abd-el-Kader, unarmed and accompanied by only a few of his faithful followers, but determined to save the enemies of his faith from the clutches of that bloodthirsty mob.

"'The Christians! The Christians!' cried these enraged men: 'Deliver up to us the Christians, you infidel, or else you will share the same fate with them; we will destroy you altogether with your new brothers.'

"'The Christians!' replied Abd-el-Kader, whose eyes sparkled with anger, 'so long as one of these brave solders around me stands on his legs I will not deliver them up to you, for they are my guests. Ye murderers of women and children! only attempt to take out of my house those Christians to whom I have given refuge, and you will experience how the warriors of Abd-el-Kader understand to give language to powder.'"

This war-cry ended the strife, and 12,000 Christians were saved. The Lodge Henry IV. of Paris, was the first that congratulated the Emir on the courage he displayed during these frightful occurrences, and on the 18th of June, 1861, he was admitted into Masonry, into the Lodge of the Pyramids. Abd-el-Kader viewed Freemasonry as the first institution in the world. According to his opinion, every man was imperfect who did not confess the Masonic principle. He hoped that Freemasonry would some day spread over the globe; so soon as that had taken place all the peoples would live together in peace and fraternity. Such were the sentiments of the Mussulman who calls Allah his God, and Mahomet his prophet.

I am, Mr. Editor, yours truly,

W. H. S., *Master Mason, Cork.*

THE mystic temple of Masonry, with its foundation laid deep, broad, and of unwasting materials, has withstood the shocks and storms of all religious, political and social revolutions, without the shattering of a column; and to-day it stands as complete, beautiful and grand as on the day when its cope-stone was laid.

ST. JOHN THE BAPTIST.

THE following graphic description of the patron Saint of Freemasonry is from the admirable address delivered by M. W. Bro. H. G. Reynolds, at Lewistown, Illinois, on the 24th of June last: —

"The rugged and indomitable John the Baptist, whose birth was a miracle, was of the priestly order, and himself a prophet. His youth was spent in the sparsely settled and hilly regions of Judea, and as he was attached to the Essenes, his habits were austere, studies constant, and amid the solitudes of nature, and the teachings of his sect, he mastered the prophecies, gathered up the history of the past, and, inspired of God, he stood like a lone sentinel upon the cloud-capped mountain peak of time, waiting for the coming. Behold him! clothed in the raiment of poverty, feeding upon locusts and wild honey, heedless of storm, regardless of the desert heat, he finds himself the apex of an eventful and eternal history, and the crowning summit of a host of leaders, seers, and poets, of prophets, priests, and kings! From this lofty eminence he overlooks the country of the Euphrates, and glances over events from the creation of man until the re-peopling of the world from the ark! Turning to the Nile, he watches the chosen people of God escaping from bondage and entering upon the promised land! Ruled by judges, governed by kings, taught by prophets, rent in twain, carried away captive, returning only a remnant, he looks upon the plains beneath and around him, to find them enslaved and writhing under a merciless heathen despotism.

"Pagan gods are worshipped, and idolatrous tetrarchs, governors, centurions, and soldiers rule in the cities and villages, in the hills and plains of Palestina. God's Holy Altars are overthrown. His Temple is profaned. He no longer speaks by the Urim and the Thummim. The High Priest clad in holy vestments no longer enters the Holy of Holies once in each year, to offer up sacrifice for his own sins and those of the people. The national history of the Hebrews is about to close, and with a wail of anguish over the bitter memories of the past, John turns his face away and looks upon the future, and sees the prophecies fulfilled. He descries before him, one who is to be King of Kings, in whom all the people of the earth are to be one, and to whom all the nations of the earth are to flow.

"Clad in the steeled garments of a resolute will, an iron frame, unsullied piety, quenchless love, an unconquerable faith, and a dignity of person and deportment which always accompany strength and wisdom, the Holy Man descended from his lonely height, and entered upon his work. Mark him! No sacrifice, no ablution, no penance is demanded. Tersely and imperatively he commands the people 'to repent, for the Kingdom of Heaven is at hand.' To 'prepare the way of the Lord, and make his paths straight.' He denounced the Pharisees and Sadducees as a 'generation of vipers.' He taught retributive justice, when he told his multitude of hearers that 'every tree that bringeth not forth good fruit shall be hewn down and cast into the fire.' He taught honesty to the publicans when he enjoined them to exact no more than was appointed them. He taught mercy, truth, and contentment to the soldiers when he bade them 'Do violence to no man, to accuse none falsely and to be content with their wages.' For his fidelity to God, and his faithfulness to King Herod, he was cruelly beheaded, and with him closed the whole line of Jewish prophets forever.

"And as St. John the Baptist came forth from the winter of his desert abode, and from the cheerless night of Jewish desolation, to enter upon the spring and summer of a new dispensation, so we, as Free and Accepted Masons, after the lapse of a long and cheerless winter, come forth in the spring-time of joy, and as we are entering upon the summer of gladness and beauty, to celebrate with fraternal grip, words of cheer, music, march, and procession, songs of gladness, voice of thanksgiving, feasts of love, and innocent mirth, the anniversary of our glorious patron Saint."

IF Freemasonry has ceased to erect temples; if it has ceased to engage in material architecture; if it no longer exhibits itself in the elevation of spires and turrets as points from which eyes may be directed and hopes ascend toward a better and a happier world, it has not less continued its work of moral and intellectual culture; and its success in this respect has been far more satisfactory than those who planned its design as a speculative institution ever hoped to achieve. In all time it has exercised a powerful and happy influence upon social progress.

"ONWARD." — The September number of this popular monthly has been for several days at the bookstores, where it can be had by the single copy. The number is well filled with fresh and readable articles, such as one would choose for car-reading, or for the amusement of an hour of leisure. Some of the poetry is much above the average of such contributions.

33°. — Just as we are going to press, we have to acknowledge the receipt of an official Balustre from the Supreme Council of the Southern Jurisdiction, on the subject of its differences with the Grand Encampment of Missouri. We have not had an opportunity to examine the document — which we shall hereafter do — but regret exceedingly that the necessity should have arisen for any such decree, or that there should be any cause of disagreement between the two distinguished bodies named.

THE KNIGHTS TEMPLARS of Maine have been in "camp" near Portland the past week in large numbers, and have doubtless had a good time.

MASONIC CHIT-CHAT.

GRAND CHAPTER OF LOUISIANA.—At the Annual Communication of this Grand Body, in February, the Committee on Foreign Correspondence introduced a resolution, instructing its representatives at the next Triennial Meeting of the General Grand Chapter, to propose and advocate the dissolution and extinction of the latter Body, on the ground that it has proved a useless and may become a dangerous power; and in the event of their not succeeding, to procure a severance of the relations of the Grand Chapter of Louisiana with it. All such attempts are idle. The General Grand Chapter will not be dissolved; and if the Grand Chapter of Louisiana, or of any other State, does not like it, it need only withhold its representatives. They wont be sent for. We also acknowledge the receipt of a copy of the proceedings of the Grand Council of Royal Select and Super-Excellent Masters, of Louisiana, at its Fourteenth Assembly, in New Orleans, in February last, but find nothing in them of special interest, except it be a general indication of the prosperity of this branch of Masonry in this State. Comp. Henry R. Swasey, New Orleans, is the M.P. G. Master, Gustavus Sontag, M.P. G. Recorder.

CANADA.—It may not be generally known that there are several Lodges in Canada, holding charter from the Grand Lodges of England, Ireland and Scotland, which have never affiliated with the Grand Lodge of the Dominion. This is a relation which they have undoubtedly a lawful right to retain, under the conditions of the separation of the Masonry of the Province from the parent Grand Bodies across the Atlantic, though we cannot but believe that their own welfare as well as that of all other parties interested, would be promoted by a more perfect union.

We notice also that the question of the establishment of an independent Grand Lodge for the province of Quebec, is being agitated.

VOUCHING FOR VISITORS.—Private examinations by individual members, without authority from the Master, do not, as a matter of right, entitle a member of a Lodge to vouch for a visitor. The Master himself is responsible for the admission of all visitors within the Lodge which he governs. He specially makes a promise that "no visitor shall be received into his Lodge without due examination and producing proper vouchers of their having been initiated into a regular Lodge," and it is, therefore, his right and his duty to discriminate in favor of the most discreet and skillful brethren as the proper persons to conduct an examination, who, indeed, act as his proxy in such cases.

The Grand Lodge of Oregon enacted that "a brother must have sat in open lodge with another within one year, before he can vouch for him." This, however, by limiting the period to one year, makes the Oregon usage more stringent than is necessary, for it would prevent the avouchment for a brother, if the Masonic acquaintance commenced two years previously in a regular Lodge.—*N. Y. Democrat.*

REPRESENTATIVE FOR SUPREME COUNCIL, PORTUGAL.—It is with much pleasure we announce the fact, that Ill. Bro. Josiah H. Drummond, 30°, Sov. Gr. Commander of the Supreme Council for the Northern Jurisdiction, has recommended to the Supreme Council, Grand Orient of Portugal, the Ill. Bro. Joseph D. Evans 33°, as a suitable brother to represent them, near the Supreme Council of which he is the chief. No better selection could have been made, for Ill. Bro. Evans has in all the relations of life, proved himself to be a gentleman in its truest sense, as well as an enlightened Freemason —*N. Y. Democrat.*

CRYPTO—A word which means secrecy or mystery, from whence we derive cryptographic or secret writing; cryptonymus, or one who conceals his name; crypto-catholicism, the crypt of a cathedral, &c. The Americans call the two degrees "Royal and Select Masters," cryptic masonry, because it is alleged that the ark of the covenant, a pot of manna, the rod of Aaron, and a copy of the Sacred Law were deposited in a dark and secret vault. The late Edgar Allen Poe was an adept in cryptography, or the art of deciphering secret writing. Few ciphers, if any, could elude his penetrating mind.

NORTH CAROLINA has two hundred and eleven working Lodges, with eight thousand nine hundred and forty-four members.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXVIII.] OCTOBER 1, 1869. [No. 12.

GRAND LODGE JURISDICTION.

MASSACHUSETTS LODGES IN OTHER STATES AND FOREIGN COUNTRIES.

THE jurisdiction of a Grand Lodge of Freemasons, in the United States, is threefold: 1. Over the State or Territory in which it is located. This jurisdiction is exclusive as against all other Grand Lodges or Masonic powers, over Ancient Craft or Symbolic Masonry. 2. Co-ordinate and common jurisdiction in those States and Territories of the United States within whose limits an American Grand Lodge has not been lawfully and regularly established and exists. This is also exclusive, as against all foreign masonic powers. 3. Co-ordinate and common jurisdiction with the Grand Lodges of Europe, in those independent States, kingdoms, or countries wherein no native or local Grand Lodge of the same Rite is maintained. With the further explanation that the territories or dependencies of any independent foreign State, are to be regarded as included in the Masonic jurisdiction of such State, our readers will readily understand the policy and principles by which the Grand Lodge of Massachusetts has been governed in establishing Lodges beyond its own immediate and exclusive jurisdiction,—a policy which it has pursued uninterruptedly from its organization as the original Grand Lodge in this country, in 1733; and in the prosecution of which it has extended its authority and diffused the light entrusted to its care over, and, to a limited extent, beyond, both the American continents. And it may be new, and perhaps not wholly uninteresting, to some of our younger brethren, to learn that eleven of the thirteen colonies composing the confederation and future States of the Union were indebted to it for the first elements of their masonic existence and subsequent prosperity. The first warrant issued by it was granted on the

30th of July, 1733, — the day of its own organization, — for "The First Lodge in Boston." It was the first *warranted* Lodge in America, and its records are nearly complete to the present time. It was followed by a Dispensation for the "First Lodge in Pennsylvania," granted to Benjamin Franklin,— then of Philadelphia, who was its first Master,— dated June 24, 1734. On the same day a Dispensation was also issued for the "Holy Lodge of St. John," at Portsmouth, New Hampshire, which Lodge is still in existence, and is one of the most flourishing in the State. The next charter issued was for the "First Lodge in South Carolina," located at Charleston, and dated December 27, 1735. On December 27, 1749, authority for "St. John's Lodge, No. 1," at Newport, Rhode Island, was granted, and this Lodge is still in existence. Authority was also subsequently granted for other Lodges in the State. August 12, 1750, "Maryland Lodge" was establised at Annapolis, in Maryland, but we believe it is not now in existence. August 12, 1752, a warrant was granted for "Hiram Lodge," at New Haven, Connecticut, which is still in existence. Warrants were also afterwards granted for other Lodges in the State. In 1756 a warrant was granted for an Army Lodge at Crown Point, in the State of New York; and in 1759, for another at Lake George; and in 1762 for still another at Crown Point; and in September, 1782, a Dispensation was granted by the then Grand Master to John Copp and others for a Lodge in the State of New York. Neither the name nor the location is given in the record. In 1762, "Temple Lodge, No 1," was authorized at Elizabethtown, New Jersey, being the first Lodge in that province. In 1764, another Lodge was authorized to be held at Princeton, in the same colony, by the name of "St. John's Lodge." In 1765 a Dispensation was issued for "Pitts County Lodge," in North Carolina, and in 1767, another for a Lodge in Virginia. In November, 1781, a warrant was issued for "Vermont Lodge," at Cornish, Vermont, being the first Lodge in that State; and in 1785 another for "North Star Lodge," at Manchester, Vermont. In 1796, "American Union Lodge" was authorized at Marietta, Ohio. The above comprise all the old colonies, except Delaware and Georgia; the last of which received its first Masonic authority from England, in 1735. The Lodges whose names are given all derived their authority from Massachusetts, and were the first in their respective districts. And, in addition thereto, the Grand Lodge, between the date of its organization and the close of the eighteenth century, established Lodges beyond the present jurisdiction of the United States as follows: The "First Lodge in the West Indies," at Antigua, in 1738; "Halifax Lodge," Nova Scotia, in 1740; a Lodge at St. Johns, Newfoundland, 1746; "Royal Lodge," at Annapolis, Nova Scotia, 1750; and another at Louisburg, in 1758; a Lodge at Quebec, Canada, in 1764; "Surrinam Lodge," at Surrinam, Dutch Guiana, in 1766; another at St. Christopher, and still another at Barbadoes, both in the West Indies, 1767; which include all the foreign Lodges for which authority was granted before the beginning of the present century, at which time the following Report, adopted by the Grand Lodge, at its last Quarterly Communication, takes the subject up, and brings it down to the present date.

REPORT.

In Grand Lodge, Sept. 8, 1869.

The committee to whom was referred the address of the M.W. Grand Master at the quarterly communication of the Grand Lodge in June last, respectfully report:

That the only matter contained in the address, which seemed to demand the attention of your committee, or the action of the Grand Lodge, is that which relates to what may, perhaps not inappropriately, be called our Foreign Lodges, or those Lodges in foreign countries that have been created and exist by authority of this Grand Lodge. The number of these is limited, and it will be most convenient to refer to them in their order:

BETHESDA LODGE, AT VALPARAISO, CHILI, SOUTH AMERICA,

Was established by Dispensation in 1853, and chartered in 1854.— It is a well ordered and prosperous Lodge, with, nominally, one hundred members. Its returns and dues to the close of the past year are in the hands of the Deputy for the District, and will be forwarded at the earliest opportunity. In the meantime, the Deputy asks for instruction on the question whether the Grand Lodge expects and will insist on the payment of the capitation tax, by this and the other Foreign Lodges under its jurisdiction?

The Brethren at Valparaiso urge that their distance from the seat of government of the Grand Lodge, and their comparatively isolated condition, should exonorate them from this payment. Your committee, in view of these suggestions, and the further consideration that the maintenance of Lodges in foreign countries, where the field of labor is limited, is necessarily attended with expenses which are not demanded of Lodges in the immediate vicinity of the Grand Lodge, reccommend that all the Lodges so situated be excused from the payment of special taxes.

STAR OF THE SOUTH LODGE, CONCEPCION.

In 1856, a Dispensation was granted for a Lodge at Concepcion, in Chili, under the name of "Star of the South Lodge;" but in 1858, a majority of the petitioners having satisfied themselves that it was not possible to maintain a new Lodge at that place, the undertaking was abandoned, and the Dispensation returned.

The above includes all the Lodges that have ever been authorized or established in the Republic of Chili by this Grand Lodge. Those at present in existence, and whose names are borne upon its roll, are: Bethesda, at Valparaiso, and Hiram, at Copiapo.

A petition is, however, in the hands of your committee for a new Lodge at the former place; to which they will have occasion again to refer.

HIRAM LODGE, COPIAPO.

In December, 1857, Grand Master Heard granted a Dispensation to Joseph T. Brower and six other Brethren, for a Lodge at Copiapo, in the Republic of Chili, to be known as "Hiram Lodge." It was soon after regularly organized, and the R.W. Brother Dr. John Flint was appointed its proxy in this Grand Lodge; but your committee regret to say it has never realized the expectations of its founders, or the hopes of its friends. Its present condition, and views of future improvement, are briefly stated by the R.W. George H. Kendall, Deputy for the District, in a note to the chairman of your committee, dated at Valparaiso, April 15, 1869, in the following words:

> "Hiram Lodge of Copiapo, has come to a stand still, not having done any work for a long time, it being impossible for the members to meet in sufficient numbers. They are about to petition for the removal of the Lodge to Caldera, the port of Copiapo, where a number of Masons reside, and where its existence would be beneficial to them, as well as to sojourners."

The petition here referred to having been received, your committee recommend that the Grand Master authorize the removal of the Lodge from Copiapo to Caldera, if he shall deem such removal useful and expedient.

SOUTHERN-CROSS LODGE, VALPARAISO.

In 1858, another Dispensation was granted by Grand Master Heard, for a third Lodge in Chili, to be held at Valparaiso, under the name of the "Southern-Cross Lodge." It was regularly organized, and in the following year made its returns and paid its dues, together with the fee for a Charter, which was forthwith forwarded to the petitioners; but it is believed that the Lodge was never constituted under it All the papers relating to the case were destroyed at the burning of the Temple in 1855; but the chairman of your committe is under the impression, that the Charter was lost at sea, in its transmission, and that the petitioners soon after abandoned the enterprise and connected themselves with Bethesda Lodge. Your committe, not receiving the papers referred to them, in sufficient season to attend to the duty personally, recommend that the Grand Secretary be directed to communicate with the Deputy for Chili on the subject.

J. L. HUTCHINSON LODGE, ARICA, PERU.

In December, 1866, Grand Master Dame announced in his annual address before the Grand Lodge that on the 21st of February he granted a Dispensation to Brother John Thomas Lansing, the American Consul, and nineteen other Brethren, to form a Lodge at Arica, in the Republic of Peru, under the name of "J. L. Hutchinson Lodge," and had appointed the R.W. Brother Richard Hartley (Sec'y. Sup. Council 33, for Peru), of Lima, District Deputy Grand Master for that State. No returns have been received from this Lodge, nor are your committee in possession of any information as to its past history or present condition, if indeed it be now in existence. But as the town in which it was located, was entirely destroyed by the earthquake which made such frightful havoc on the coast of Peru in 1868, it may not be unreasonable to infer that the Lodge was swept away by the same terrible calamity. Your committee, however, recommend that the Grand Secretary be directed to communicate with the Deputy of the District on the subject.

ISTHMUS LODGE, PANAMA.

In March, 1868, Grand Master Dame also granted a Dispensation for a Lodge at Panama, in the Republic of New Granda, by the name of "Isthmus Lodge," and appointed for its W. Master, Brother William Little, a native of Boston, and the American Consul at that place; but in consequence of his death soon after, and the establishment of a Grand Lodge for the Republic, the Lodge, by agreement of the parties, and with the consent of the Grand Master of this Grand Lodge, surrendered its Dispensation and took out a Charter from the local Grand Body, on the condition that it should be allowed to work in the *York* Rite, in which it was originally instituted, instead of the *Scotch* Rite practised by the native Grand Lodge.

It is not known that the Lodge ever did any work under its Dispensation. Its organization and subsequent supervision were, however, entrusted to the Deputy for Peru, and if it ever made returns of its transactions to anybody, they were probably made to him. If so, the fact can be ascertained by the Grand Secretary in the correspondence which he is directed by this report to open with that officer.

ANCIENT LANDMARK LODGE, SHANGHAI, CHINA.

In December, 1863, a Dispensation was granted to Charles E. Hill and others, for a Lodge at Shanghai, in China, under the name of "Ancient Landmark Lodge," for which a Charter was issued in March, 1865. The Lodge was originally composed almost entirely of Americans, residing and doing business at the place of its location. They were Brethren of the highest respectability; and your committee are happy to add, that the Lodge has continued to maintain a character for intelligence and propriety of deportment alike honorable to itself and to this Grand Lodge.

EARLIER LODGES.

In 1801, this Grand Lodge granted a Dispensation or Charter, for a Lodge to be held in the old town of Stabroek, in British Guiana, the name of which continued upon its roll until 1834, when nothing having been heard of it for many years, it was dropped.

In 1805, a Charter was granted for Scioto Lodge to be holden at Chilicothe, in Ohio, which, on the organization of the Grand Lodge of the State, was transferred to that body, where it still remains, ranking No. 6. on its roll.

In 1812, authority was given by the Grand Lodge for a French Lodge at Mayaguez, Porto Rico. And this is all we know about it. Like its sister at Stabroek, it died, and "made no sign."

The foregoing comprise all the Lodges which during the present century have been authorized by this Grand Lodge, beyond its own immediate and exclusive jurisdiction, except the issuing of a Dispensation to Robert F. Parker, a native of Boston, and others, for a Lodge at San Francisco, in California, in the year 1848. And it may not hereafter be an uninteresting historical fact, that this was the first authority ever issued by a Grand Lodge for the opening and working of a Lodge of Freemasons in that then comparatively uncivilized and unknown, but now prosperous, enterprising, and wealthy State. The petitioners did not ask for a Charter, the unsettled and constantly changing character of the early inhabitants of the place, rendering the permanent organization of the Lodge inexpedient, if not wholly impracticable. The Dispensation was returned to the Grand Lodge.

THE ORGANIZATION OF A GRAND LODGE IN CHILI.

Subsequent to the establishment of Bethesda Lodge, a body was organized at Valparaiso, under the name, and with the assumed powers, of a Grand Lodge for that Republic; and it has continued in the uninterrupted exercise of these powers to the present time. Its legality has, however, been questioned, but on grounds that have not, so far as your committee are informed, met with favor in any responsible source. There were undoubtedly informalities in the manner of its organization; but this Grand Lodge, in 1862, did not think them of sufficient importance to prevent its authorizing the Deputy for the District, and the members of Bethesda Lodge, to accede to its invitation to exchange Masonic civilities with it and its constituent Lodges, until otherwise ordered, or until some more satisfactory evidence of its irregularity should appear. No such evidence has appeared, and the amicable relations which have for the last seven years existed between it and the Brethren of our Lodges in the Republic, remain undisturbed. Your committee do not know of any reason why they should not continue. The new body was formed as a Grand Lodge of the *Scotch Rite*, and has not nor does it claim to exercise any authority or control over the *York Rite* or its Lodges. It recognizes the latter Rite as a co-ordinate, independent branch of Freemasonry, and has never, it is believed, manifested any disposition to interfere with the exercise of its powers, as such, within the limits of the Chilian Republic. More than this cannot be demanded of it; more it cannot in honor concede.

THE SCOTTISH RITE LAW OF JURISDICTION.

The law of jurisdiction, as here indicated, and as accepted by the Grand Lodge of Chili, is in literal agreement with the celebrated Declaration of the Powers of the Scottish Rite, promulgated by a Congress of the authorities of that Rite, held at Paris in 1834.

That Convention, or Congress, was composed of many of the most distinguished and eminent members of the Rite; representing the Supreme Councils of South America and of several of the European States. Among them was General Lafayette. It was a body of *positive powers*, and enunciated with authority, as the basis of the organic law of the Rite of Masonry it represented, the important principle, that "*different Rites* naturally produce *different powers* which govern them;" and, as a logical and necessary consequence, that "each Rite is *independent* of all the others." And again, that "the action of the power of a Rite, whether dogmatic or administrative, cannot legally extend except to the Masons of *that* Rite, *obedient to the jurisdiction of that power*."

There is no mistaking the legal force and intent of these important edicts. They constitute the law, and clearly define and limit the jurisdiction, of the Scottish Rite, while they recognize in the York Rite equal and co-ordinate powers, wherever the former is itself in authority. It is by the force of this law of jurisdiction that in Europe Grand Lodges of different Rites are found occupying the same political division or State; as in Prussia and France. It is by virtue of this law, also, that the Grand Lodge of England maintains its subordinate lodges in Switzerland, in the Argentine Republic, and in Venezuela. And it is by the authority of this same law that we have established and hold our own lodges in the South American Republics, where the York Rite would not otherwise be known.[*]

A different rule, apparently, obtains in the United States; and there would, at first view, seem to be a want of reciprocity, or equality, in our system of Masonic government; but it is only in appearance. In reality there is no substantive difference in the practical working of the law as between us and our foreign brethren. We in America have both these great leading Rites permanently established among us, and recognize no others. *The country is therefore masonically occupied.* And as any attempt by a foreign power to place a lodge of the York Rite within the jurisdiction of the Grand Lodges of Great Britain, or a lodge of the Scottish Rite within that of the Supreme Council of France, would be resisted by both as a violation of the law of jurisdiction; so any attempt by such a power to establish lodges of either Rite in this country would meet with the indignant opposition of the party whose jurisdiction should be invaded. That the Scottish Rite with us does not, as elsewhere, assume to exercise any control over, or to interfere with, the prerogatives of the symbolic lodge, or the degrees usually recognized as comprising the York Rite, does not affect the independent relations or prerogatives of either Rite, in other respects. The difference is one of mutual agreement, and entirely local in its effect.[†]

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[*] The Freemasonry of the Ancient and Accepted Scottish Rite is almost the only Freemasonry known in all the South American Republics, in Spain, and Italy; and it and the French Rite or Rit Moderne, in France, Portugal, and Belgium. In all these countries its authorities confer the three first degrees and create Blue Lodges.

There are Supreme Councils in those European States, in England, Scotland, and Ireland, in Brazil, the Argentine Confederation, Uruguay, Peru, Venezuela, New Grenada, and the West Indies.—*Balustre Sup. Council So. Juris. U. S. A., June,* 1869.

[†] Everywhere else in the world, except in the British Isles, the Supreme Councils administer the Symbolic degrees and create Blue Lodges, as they always have done,

PETITION FOR A NEW LODGE AT VALPARAISO.

In view of the foregoing facts and considerations, your committee are clearly of the opinion, that, whatever may be the legal *status* of the body known as the Grand Lodge of Chili, there is no lawful objection to this Grand Lodge placing another lodge at Valparaiso, if such a step shall be found to be for the interest of Masonry. The petition for such a lodge, which accompanies the papers referred to your committee, is signed by fourteen brethren residing at Valparaiso, most of whom were initiated in American lodges, and speak the English language. It is also endorsed by the Deputy of the district, and recommended in the usual form by Bethesda Lodge. It is thought by the Deputy, and by many of the brethren at Valparaiso, that the establishment of a second York lodge there would create a new interest, and quicken energies that are now sluggish and inactive. Without assuming to decide this point, your committee recommend that the subject be referred to the Grand Master, to be disposed of by him as in his judgment may be best for the interest of all parties concerned.

Respectfully submitted.

Chas. W. Moore,
C. H. Titus,
Baalis Sanford, Jr.

The table given on the next page contains the names, locations, and dates of the establishment of the Lodges mentioned in the foregoing report. They include all the lodges which were established out of the province by the Grand Lodge of Massachusetts, before the Revolution, and the separation of that body from the parent Grand Lodge of England, in the then British-American Colonies, as also of those which were established by the same authority in foreign States. It will be found convenient for reference.

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and as the Rite of Perfection always did; and Masons made under their authority are recognized as legitimate by the whole masonic world. There are fifty such lodges in France, created by the Supreme Council of France, and recognized as legitimate by the Grand Orient of France, one of the greatest Masonic powers in the World.[†] The Supreme Council of the United States conceded to the Grand Lodges the exclusive control over the Blue degrees, at its origin in 1801, and has never violated the agreement it then made; but it does not admit that the Grand Lodges could have deprived it of any of its powers, exercised by the governing bodies and the Inspectors-General of the Scottish Masonry from the year 1758.—*Sup. Council So. Jur. U. S.* 1869.

[†] The Grand Orient works a modified or mixed rite, which it calls the French or Modern rite, embodying the essentials of both the Scotch and York Rites.

Colonial and Foreign Lodges for which Charters or Warrants have been granted by the Grand Lodge of Massachusetts, since its organization in 1733.

COLONIAL.

Names of Lodges.	*Town.*	*State.*	*When Established.*
First Lodge	Boston	Massachusetts	1733
First Lodge in Penn.	Philadelphia	Pennsylvania	1734
Holy Lodge of St. John	Portsmouth	New Hampshire	1734
Rising Sun	Keene	“	1784
First Lodge in S. Carolina	Charleston	South Carolina	1735
St. John's	Providence	Rhode Island	1757
St. John's	Newport	“	1749
———	“	“	1759
Maryland	Annapolis	Maryland	1750
Hiram	New Haven	Connecticut	1750
Union	New London	“	1753
St. John's	Middletown	“	1754
———	Hartford	“	1765
Harmony	Waterbury	“	1766
———	Norwich	“	1767 (about).
———	Wallingford	“	1769
St. Albans	Guilford	“	1771
Worcester	Colchester	“	1781
St. Pauls	Litchfield	“	1781
King Hiram	Derby	“	1783
Columbian	Norwich	“	1785
Frederic	Farmington	“	1787
Army Lodge	Crown Point	New York	1756
Army Lodge	Lake George	“	1759
Crown Point	Crown Point	“	1762
New York Lodge	———	“	1782
Temple Lodge, No. 1	Elizabethtown	New Jersey	1762
St. John's	Princeton	“	1764
———	Pitts County	North Carolina	1765 (about.
———	———	Virginia	1767
Vermont	Cornish	Vermont	1781
North Star	Manchester	“	1785
American Union	Marietta	Ohio	1796
Scioto	Chillicothe	“	1805
FOREIGN.			
First Lodge in W. Indies	Antigua	West Indies	1738
Halifax	Halifax	Nova Scotia	1740
Royal	Annapolis	“	1750
Louisburg	Louisburg	“	1758
———	St. Johns	Newfoundland	1746
———	Quebec	Canada	1764
Surrinam	Surrinam	Dutch Guiana	1767
———	St. Christopher	West Indies	1767
———	Barbadoes	“	1767
St. John's	Stabroek	British Guiana	1801
L'Hereuk Reveil	Mayaguez	Porto Rico	1812
Bethesda	Valparaiso	South America	1854
Star of the South	Concepcion	“	1856
San Francisco Lodge	San Francisco	California	1848
Hiram	Copiapo	South America	1857
Southern Cross	Valparaiso	“	1858
I. L. Hutchinson	Arica	“	1866
Isthmus	Panama	“	1868
Ancient Landmark	Shanghae	China	1863

NOTE. Maine was included in the jurisdiction of the Grand Lodge of Massachusetts until 1821, when it became a separate State.

MASONIC JURISPRUDENCE.

BY BRO. ROBERT RAMSAY.

WE do not propose in the present article to enter into the minutiae of this important tobic, but to suggest that the brethren more generally should read up the works published by various authors upon the subject. We regret to find that many of our brethren are almost totally ignorant of many of the leading principles of our order, and we maintain now, as we have oft-times done, that until Masons more thoroughly devote themselves to this branch of our Masonic literature, the institution will not occupy that high position amongst philosophic and scientific associations to which it is entitled. The Masonry of to-day is not what it was even one hundred years ago, any more than the human family of 1869 is the same in views and thought as the human race in 1769. The whole world is ever in a transition state, and so, consequently, must every learned, literary and educated society be. Such being the case, we claim that the jurisprudence of Freemasonry should now occupy the mind of Masonic masses. We have certain landmarks, but what are they? One Grand Lodge annuls one, another infringes a second, whilst a third curtails the action of another; and so we advance(?) Progress we admire and advocate, but infringement of our landmarks is mutilation, — destruction, in fact, to our beautiful system.

Such being the case, — and we assert unhesitatingly that it is, — we ask, "How are we to prevent these gradual infringements which in time may actually remove the very basis of our Order?" Our answer is grounded upon the theory that a careful perusal and study of our landmarks would so educate the mind of the Masonic world as to cause it to revolt against these quiet but gradual encroachments upon the very heart-strings of the Masonic fraternity.

Now, while we admit the progressive spirit of modern Freemasonry, we nevertheless maintain that if once the ancient landmarks of our association are swept away, then Freemasonry must cease to exist. All remember the efforts of certain French Brethren to remove the first great landmark. The Belief in T.G.A.O.T.U. Let us for a moment fancy the Fraternity devoid of that, and what would it be? A falsehood and living lie would characterize its every day actions. The whole beauteous symbolism that now delights hundreds of thousands of the most intellectual men throughout the world, would by one fell blow be swept away. Fortunately the Grand Orient of France at once trampled out this atheistic tenet, and now Freemasonry is again pure in "la belle France" — at least so far as the first great landmark is concerned. This, however, is only an example.

The actual fact is that none of us sufficiently study the Masonic jurisprudence upon which our Fraternity is founded, and until we do so we cannot expect Grand Lodges to altogether avoid mistakes. On some future occasion, however, we propose to write a series of articles upon this subject; so in the mean time we shall content ourselves by advising our brethren to verse themselves in this important branch of our Masonic literature. — *Key Stone.*

FREEMASONRY IN TURKEY.

BY BROTHER JOHN P. BROWN,
(Secretary to the American Legation, Constantinople.)

ALTHOUGH there are at the present time (1869) numerous lodges in various parts of the Ottoman empire, Freemasonry is but little understood by the people of the East, and particularly by the Moslems. This is all the more surprising, as the East, or the Orient, is the birth-place of masonry, and many of its rites are indubitable proofs of this fact. By the Moslems Freemasonry is supposed to be a distinct religion, not of course resembling their own; and they believe also that it differs from what they hold Christianity to be. The chief dogmas of Islamism are the strict unity of God, the utter impossibility of God having a Son, and while it admits of the Spirit of God (the Holy Ghost) it does not regard Him as one of the three persons in that One God. It accepts of all the prophets and holy men mentioned in the Old Testament, nor indeed does it reject the Book at all, but supposes that it may contain errors, which have been corrected in the Koran, the book held by Moslems to have been sent from God, through his prophet Mohammed, to his creatures, for the purpose of withdrawing them from their errors to the "true faith." Jesus Christ is considered by the Moslems as being a peculiar human being, more fully comprising the Holy Spirit than any other one has been, and yet they say he is not God. His immediate disciples are venerated as such; but inasmuch as the various Books of the New Testament speak of Christ as God, they reject them. For the principles and doctrines of Christ they have great respect, and certainly none ever allude to him without adding those words of pious veneration used after naming their own and all other prophets.

It is well known that almost all of the rites and ceremonies of Islamism have been taken from those of the Jews. Circumcision, marriage, sacrifices, ablutions, the mode of worship, alms for the poor, and interments, are all purely Mosaic in their origin. It is, therefore, a matter of surprise that Christians are so severe upon Moslems for their religious rites, when they know, or should know, that they are descended from the times of the older prophets, and can be found in the Old Testament. Why not also condemn the Jews for their observance of the Laws of Moses. But few of the rites of the Moslems differ from those of the Arabs previous to the advent of their prophet; and all are lineally descended from the followers of Moses, and have thus been perpetuated to our own times. Perhaps, unless this had been done by the founder of Islamism, these rites, the oldest which are known, would have been lost even to those for whom they were framed, the Hebrews.

All of the Moslem religious forms evince the most profound reverence for the Deity, a proper subjection to the sovereignty of God, and the utter insignificance of man when "in His presence." There are some points of the Koran which are extremely sublime, and only inferior to the Psalms of David. In both, the greatness of the unity of the Deity prevails over every other sentiment, and there is nothing in the New Testament which can compare with them. In the four Gospels nearly all is simple narration, and in the Epistles logic prevails over ordinary teachings. This is so much the case that a learned Moslem of Constantinople once remarked that the New Testament seemed to him more the receptacle of the doctrines of Paul than of Christ.

The Moslem once, like the Hebrew, turned his face towards Jerusalem. He now holds the Keabah to be his worldly sanctuory, represented by the Temple of Solomon. The veil which covered the Tabernacle of Moses now covers also the Ceabah of Mohammed. The sacrifices and burnt offerings of the former still find a place in the ceremonies of the latter. The command of God to Moses on Mount Sinai "remove thy shoes from off thy feet, for the place whereon thou standest is holy ground," is fully observed by all Moslems when they worship Him; and they also bow down their forheads to the ground in humility in His presence.—*Evergreen.*

TOO MUCH LAW.

DEAR BRO. MOORE: A few days ago my attention was attracted to a question in one of the daily journals, asking "What become of all the pins?" Millions upon millions daily make their appearance and then pass away forever. The same may very pertinently be asked in regard to gold. The Treasury disposes of millions every month, but like the pearl drop of the morning, which reflects the opening morn, dissolves and disappears before the rising sun. And so with the numberless decisions of Grand Masters in Masonic jurisprudence, which, in consequence of the large number of jurisdictions, appear almost monthly. What becomes of them? Whether many of them ever attain a useful existence it is difficult to tell. It is possible they may pass out of sight and remembrance with the annual Addresses containing them. They generally do. In some instances the cohesive power they possess seems to lose its force as the utterer retires from office. Sometimes these decisions are handed over to a committee, who may galvanize them into an effective and permanent existence; but this is not always successful. In one of the jurisdictions we notice the reference of a series of these decisions, and from the report thereon, are somewhat at a loss to understand the true position of the committee. There is some little ambiguity and inconsistency in their report, but it is very obvious that they did not concur with the Grand Master in every particular. It may have been the intention of the committee to throw an uncertainty around their views, or invite the Grand Lodge to an investigation of the several topics, thus relieving themselves, and transferring the entire responsibility as to their orthodoxy, to that body. But whether that was the case or not, it is generally to be regretted that committees do not take time to freely ventilate the different subjects presented to them, and fairly give the result of their deliberations to the fraternity, and not leave them open to conjecture or future criticism. Although they may coincide with some, yet they really weaken the moral force of the whole. Which of these decisions are in harmony with the principles and usages of the institution, and which are not, are questions which naturally suggest themselves under such circumstances. Such an omission on the part of a committee leaves the brethren in doubt. It is true they are to obey the rules and constructions of law, as a mandate which may be enforced, so long as that particular Grand Master is in office. But still, if they are not in accord with the preconceived opinions of the Craft affected by them, the brethren become bewildered, dissatisfied and restless. And too, this unsatisfactory condition induces many of the questions with which Grand Masters are perpetually annoyed, resulting in the production of many of the rules and decisions which ponderously encumber the annual Addresses of the present day, and which, by the by, are fast losing the influence and respect which should attach to papers emanating from such a source, from their vacillancy in vibrating between the opposite opinions of different Grand Masters.

I have often thought that the publication of these stringent laws rather reflected upon the good name of Masonry. It would seem as if the institution had within it the seeds of discord, hatred and revenge. No matter how untrue this may be, an impression of such a character is not easily obliterated, if laws to correct such abuses continue prominent before the public. In olden times, when instructions and counsel were given from the Grand East on local matters, the public at large were none the wiser. These things were hid from the public gaze.

I was very much gratified at the modesty of the retiring Grand Master of Maine, who, in his last Annual Addres, withheld his official decisions from publication. No doubt the Masons in that jurisdiction are as harmonious and as well disciplined as in other jurisdictions, where rules and annual laws are publicly spread before them. It does seem a pity that Masonry is multed with so much government, when so little is really required. Individually, Masons "are a law unto themselves;" they are familiar with the principles of justice, even if they may not be technically with the principles of statutory law. Some of our brethren, of the legal profession, seem anxious to familiarize the brotherhood with all its technicalities.

That which is to be regretted as much as anything else, now-a-days, in a Lodge, are the restraints by which a Master is limited in the exercise of his prerogatives. In some Lodges a departure, by the Master, from the printed form of business would instantly be called in question. You can scarcely visit a Lodge in some of the States but you find the Master with a book of standing rules before him, directing a series of questions, the routine of which he must religiously follow; and on the Secretary's desk, probably, a book covering a complication or code of laws. Besides these there are legislative, ritual, and executive laws, accumulating year after year. Such an unhealthy redundency of laws rather mistifies liberal action and excites debate and petty capricious contentions, without adding dignity or benificence to the government. I have never yet seen the utility or necessity for so much law. The natural impulses of a noble soul ought certainly to have some vent or freedom. There must, it is true, be some restraining rules governing debate, even among the most moderate, but to make so many and such as are suitable only for the rough and ignorant seems out of place in Masonry. Among gentlemen, such rules as suggest themselves in the proprieties of social life should be deemed sufficient for their government in a Lodge room. Indeed, beyond the dictates of a delicate refinement, which spontaneously suggests the deportment and language, there need be scarcely anything more to secure harmony and brotherly love. But as we have laws, and must have some, there can be no particular objection for Grand Masters to explain them and enforce their fulfilment. But that which seems particularly objectionable and indelicate is the omission of laws originating with the Executive. Instead of limiting their prerogatives to the expounding of the law, I should judge they are inclined to *create* regulations, and enforce a compliance thereto.

Yours in fraternal love,

D.

PROGRESSIVE MASONRY.

We translate the following article from the *La Chaine D'Union*, a Masonic paper published at Paris, that our readers may form some idea of the character and aims of *progressive* Masonry on the continent of Europe, and of the results, useful or otherwise, as they shall determine for themselves, which may be expected from corresponding efforts making in certain quarters to reform and popularize the Masonry of this country:

The Grand Orient of Italy, with a view of modification, progress and improvement in masonic details, seeks to free the Masonic mind from all constraint, and to render its actions independent of all sects. It has attempted, also, to introduce a style of work more regular, *less antiquated*, and more in keeping with the exigences of the science, and of the period.

It has tried to banish many superfluous matters of which the primitive, simple, elegant and fruitful edifice of Masonry was encumbered, and the General Statutes of the Grand Orient of Italy, almost aimless in their objects, and timid from a too great respect for unjustifiable forms, have nevertheless, been recognized by the greater part of the Freemasons of Europe and America.

Our Brothers from beyond the Alps seek to go still further. In the last General Assembly of Freemasons at Paris, for the purpose of free debate and argument, it was proposed to suppress the formula, "To the Supreme Architect of the Universe;" and it was saved only by a very small majority. In Germany, at the reunion at Worms, in 1867, the Masons assembled and laid the foundation for a liberal *democratic* Masonic confederation, with unity of direction, and uniformity of action, and which it was thought might extend to the *two* hemispheres. This was the cause of the memorable meeting of the Grand Masters of Germany, in the National Grand Lodge of Prussia, — the *Trois-Globes*, May 51, 1868. On this day, there assembled at Berlin, under the Presidency of the Illustrious Brother Gustavus Warnatz, Grand Master of the Grand Orient of Saxony, the Grand Masters and Deputy Grand Masters of the Grand Lodges of Hamburg, of Frankfort-on-the-Main, of Darmstadt, of the Trois-Globes, of the Royal York of Berlin, and of the *Groupe des Macons d' Allemagne.* A communication of the resolutions taken in this convention was made by the illustrious Grand Master Warnatz, to the Grand Lodge of Saxony, the 27th of September following, at Dresden, with the assurance of friendship from the Grand Orients of Berlin, Frankfort, Hamburg, France, and Italy.

In regard to the exigencies of *Modern Philosophy*, and to the great desire of many brothers to see *important reforms* introduced in Masonry, an opportunity was here presented, which resulted in the following questions and answers:

Question first. — Is Freemasonry well adapted to the conditions of our times?

Answer. — Freemasonry responds completely in its essence to the wants of the time; its work is eminently required by actual circumstances.

Second. — In view of the necessary publicity of the order everywhere, would it be well to abandon the Masonic secret, and place our fraternal association on a level with profane societies?

Ans. — The secret of the Rites is indispensible to effect the Masonic idea.

Third. — Would it be well to modify the Rites, without destroying them altogether?

Ans. — Simplification of the Rites may be admitted, and each Grand Orient (Grand Lodge) in particular, *should be free to effect this in its own manner*, but should not destroy the fundamental principles of Freemasonry, and not abjure the three grand constitutive lights, — the Bible, (emblem in Protestant countries of the treasure of the tradition), the Circle, (emblem of infinity), and the Compass, (emblem of measure and of science).

Fourth. — Should we abolish all Masonic grades, to render the brothers equal?

Ans. — No; the three elementary and principal symbolic grades are essential for the welfare and success of the Order.

Fifth. — Is it necessary to impose a set form, in order to establish, by words, the fundamental ideas of Freemasonry, those which are obligatory for all Masonic systems?

Ans. — The opinions being at variance on this question, the solution was postponed to another reunion.

Sixth. — Is it necessary to abolish all ecclesiastical titles that have been introduced in Freemasonry?

Ans. — Masonic titles should be exclusively reserved for the fraternity in Masonic temples.

The Conference left these matters for consideration, to all parties, those who looked favorably upon the past, as well as those who, impatient of abuses, would destroy the edifice; and the subject will be removeed during the next summer season.

The Masonic fraternity of Italy looks respectfully and attentively on these movements, but does not renounce its early teachings, considering it a precious privilege of its youth. The next General Assembly will offer it the field; and in order that the Grand Mastership, and its various commissions, may be present at this assembly, with its projects of reform perfectly elaborated, and that the intervening time may not be uselessly lost, submits the following subjects:

First. — Inviolable preservation of the Masonic principles of tolerance and charity.

Second. — Maintenance of full and entire liberty of the Rites.

Third. — Absolute abstaining in the Lodges from the questions of religion and of politics.

Fourth. — Participation in the development of Masonic ideas, and its national life.

Fifth. — Modifications to be introduced in the General Statutes of the Masonic Order, published by the Grand Orient, with the view of simplifying the forms not essential, and to render the association more compact and honored. If we would be strong we must be united, and to form a solid body we must have good leaders, who will inspire confidence; and also every member should possess knowledge and integrity. If we lose our time in complicated and superfluous ceremonies, we shall have our life for instruction, and thereby fall into ridicule. If we do not maintain the association pure in every element it will fall into contempt.

The Grandmastership awaits the reply of the Lodges to all these questions, not later than the 30th of April next, and hopes the Lodges will do their duty in this matter. In any event, it will have done its duty.

THE SEPULCHRE OF SOLOMON, KING OF ISRAEL.

BY DNALXO.

The first object that meets the eye of a traveller approaching Jerusalem from the southward is a lofty minaret rising from the midst of the group of irregular buildings on the southern brow of Mount Zion, known as Neby Daud.

The principal building of this group is the Cœnaculum, which stands immediately over the vault said to be the sepulchre of Solomon, King of Israel, and of David, his father.

The Cœnaculum and the adjoining buildings were formerly a Franciscan convent, and the order had its chief seat there from 1313 to 1561, at which date they were finally expelled under the following circumstances, which furnish a remarkable instance of religious intolerance, and of its well merited punishment

A Constantinople Jew of great wealth and influence, whilst visiting Jerusalem, begged permission of the Latin superior to pray at the Tomb of David, but his request was insolently refused. The Jew said he would be revenged, and, on returning to Constantinople, rebuked the grand vizier for allowing the tomb of one of the great prophets of Islam to remain in the hands of infidels.

This reproof, assisted by large bribes, gave the Jew his revenge; for the Franciscans were expelled from their convent, and the place has ever since been held by the Moslems. Their mosque in the lower story of the Cœnaculum is the most jealously guarded of any of the sacred places in or around Jerusalem, and very few Europeans have been able to gain access to it. Sir Moses Montefiore and his party were admitted to the mosque in 1839, and saw the cenotaph through a trellised doorway; but were not permitted to enter the room in which it stands. A few years ago a Miss Barclay, having disguisged herself as a Turkish lady, was enabled, by the kind assitance of a Mahometan lady friend, to penetrate to the sacred chamber. She says, "the room is insignificant in its dimensions, but is furnished very gorgeously. The tomb is apparently an immence sarcophagus of rough stone, and is covered by green satin tapestry richly embroidered with gold. To this a piece of black velvet is attached, with a few inscriptions from the Koran, embroidered also in gold. A satin canopy of red, blue, green, and yellow stripes hangs over the tomb; and another piece of black velvet tapestry, embroidered in silver, covers the door in one end of the room, which, they said, leads to a cave underneath. Two tall silver candlesticks stand before this door, and a little lamp hangs in a window near it, which is kept constantly burning."—(*Extract from Dr. Barclay's City of the Great King.*)

The satin-covered monument described by Miss Barclay is merely a cenotaph; the real tombs are in the cave below, the royal sepulchers being doubtless hewn in the rock, like all the tombs of great men in that age.

It is related that when the Cænaculum was being repaired during the 12th century, some workmen were employed to quarry stones from the foundations of the original wall of Zion. Two of these men found a cave whose mouth had been covered by a stone. They entered this cave in search of treasure, and proceeded till they discovered a large hall, supported by marble columns encrusted with gold and silver. In this hall, on their left, was a sort of table, with a sceptre and crown of gold lying thereon. This was the tomb of Solomon, and on the right, in a similar state, was the tomb of David, and in a like manner the tombs of the kings of Judah. Seeing some large coffers, the two laborers were about to enter the hall, when a blast of wind like a hurricane threw them to the ground, and there they remained insensible till the evening, when they heard a voice commanding them to quit the place.

They immediately rushed forth, and told their strange tale to the priest who had hired them. A learned Rabbi, who was sent for, asserted that this was indeed the tomb of the great King of Israel, whereupon the cave was walled up, so as to hide it effectually.

Like many other equally extravagant legends, this is probably founded on a narrow basis of truth, though subsequently improved on by the lively imaginations of those by whom it has been handed down to posterity.

It has of course been disputed that this is really the sepulchre of the kings of Judah; yet it is a fact, that now for nearly five centuries, Jew, Christian, and Moslem are alike agreed in regarding the cave under the Cænaculum as the spot where lies the ashes of Solomon, King of Israel, of David, his father, and of the kings of Judah, their successors.

The time may come when the mosque and cave will be thrown open, and all doubts set at rest; while the brethren who may then fortunately be in the Holy Land will be able to make a pleasant pilgrimage to the last resting place of our great Grand Master, King Solomon.—*Freemasons' (London) Magazine.*

MASONRY IN PRUSSIA.

As Russia is bound up with the memory of Peter the Great, so is Prussia indissolubly united to the fame of Frederick the Second. Both autocrats, but in widely different senses, these men have stamped the impress of their several geniuses on the world's history. The one was admired for his persistent hardihood, the other for his remarkable courage. To the former has been assigned an enigmatical position in the world's great story; of the other a "plain unvarnished tale" has been told. Both deserve our respect, the latter alone our esteem. But there is a subtle analogy between these two monarchs, who fought, each according to his light, against evil and darkness, well worthy of consideration. Reverse the centuries, and the two men in the same position would have done the same. Peter, from a great brute mass of humanity, formed a nation,—a Russia worth thinking about. Frederick, with an instinct possessed by few men of his time, smelt the Revolution, stemmed its torrent, and brought into existence the most intellectual and enlightened monarchy the world has seen in these confused latter days. Peter knew nothing of, and had he known would have rejected, Freemasonry as quite at variance with his ideas of autocracy. Frederick, though at peril of his life, accepted it. He saw in it a refuge from the perplexing problems of his time; it formed a barrier against the sceptical philosophy of Baron Holmbach; it supplied a means of escape from the generalizations of Lamarck, and it pointed to that road which leads to the advancement in an intellectual and moral sense. It inspired his actions in peace; it invigorated, while it chastened, his fierceness in war. There is no spectacle more noteworthy than that of this sad king, whose wars were made that peace might prevail; who wasted lands that they might become fertile; and whose latest and last efforts were devoted to the consolidation of the materials he had gathered by supreme suffering. He was a Mason in that great sense so desirable to be understood by the mere crowd of initiates we now see about us, flaunting ornaments wherever banquets are spread, and "doing the philanthropic" because they hope it may lead them to advancement.

Let us revert for a moment to Peter of Russia. Brute in passion he undoubtedly was; but whoever has seen Tartar races of our present time can doubt that he, by force of will—by strenuous exertion—humanized that which was Scythian before his day? He, too, was Masonic, but Masonic unawares. If any one remembers the state of the government of Kostroma, an interior circle of Russia, only fifteen years ago,—if they can tell anything about the licences and enormities then, even, committed,—they may form some conception of what Russia might have been before the patient carpenter of Deptford set his shoulder to the wheel of State.

But even this great problem of Peter's was transcended by the simplicity of Br. Frederick. He found a nation of slaves—he left them men. He taught them that lesson which few communities like to learn, from shame; he *told them to respect themselves!* This was Masonic; and few if any nations owe more to Masonic influence than Prussia. I have lived there and I know it. No silly questions of precedence were of the slightest avail; there was a gigantic misery, a wrong not to be defined; and this noble Mason solved it. This is, therefore, my construction of Freemasonry: that *vi et armis* it is to carry good to our homes, our hearths, *ourselves*. It is not a false Masonry, which, like

> Vaulting ambition o'rleaps itself,
> And falls o' the other side.

It is an absolute reality.

The circumstances of the initiation of the great man who made Prussia may best be told in the words of Carlyle:

"Trifling circumstances of Freemasonry, as we read in Bielfeld, and in many books after him, befell in manner following: Among the dinner guests at Loo, one of those three days, was a Prince of Lippe-Buckeburg, prince of small territory, but of great speculation, whose territory lies on the Wier, leading to the Dutch connection. . . . . He was a dinner guest; and one of the topics that came up was Freemasonry, a phantasmal kind of object, which had kindled itself, or rekindled in those years, in England, first of all, and was now hovering about a good deal in Germany and other countries; pretending to be a new light from heaven, and not a bog-meteor of phosphorated hydrogen, conspicuous in the mark of things. Bog-meteor, foolish, putrescent will-o'-wisp, his majesty promptly defines it to be; Tomfoolery and *Kinder Spiel*, what else?

Thereupon ingenious Buckeburg, who was himself a Mason, man of forty, by this time, and had high thoughts in him of the Quixotic type, ventured on defense, and was so respectful, eloquent, dexterous, ingenious, he quite captivated, if not his majesty, at least the crown prince, who was more enthusiastic for high things. Crown prince, after table, took his Durchlaucht of Buckeburg aside, talked further on the subject, expressed his admiration, conviction, his wish to be admitted into such a hero-fraternity. Nothing could be welcomer to Durchlaucht. And so, in all privacy, it was made up between them, that Durchlaucht, summoning as many mystic brothers out of Hamburg as were needful, should be in waiting with them on the crown prince's road homeward, — say at Brunswick, night before the fair, where we are to be, — and there make the crown prince a Mason. This is Bielfeld's account, repeated ever since; substantially correct, except that the scene was not Loo at all; dinner and dialogue, it now appears, took place in Durchlaucht's own neighborhood, during the Cleve Review time; probably at Minden, 17th July, 1738, and all was settled into fixed programme before Loo came in sight. Bielfeld's report of the subsequent procedure at Burnswick, as he saw and was himself part of it, is liable to no mistakes, at least of the involuntary kind; and may, for anything we know, be correct in every particular. He says (veiling it under discreet asterisks, which are now desirable enough) the Durchlaucht of Lippe-Buckeburg had summoned six brethren of the Hamburg Lodge, of whom we mention only a Gaf von Kielmansegge, a Baron von Oberg (both from Hanover), and Bielfeld himself, a merchant's son of Hamburg; these, with Kielmansegg's valet to act as Tyler, — valet being also a Mason, and the rule equality of mankind, — were to have the honor of initiating the crown prince.

They arrived at the western gates of Burnswick on the 11th of August, as prearranged; Prussian majesty not yet come, but coming punctually on the morrow. It is fair time; all manner of trades, pedlers, showmen, rendezvuosing; many neighboring nobility, too, as was still the habit. 'Such a bulk of light luggage?' said the custom-house people at the gate; but were pacified by slipping them a ducat. Upon which we drove to 'Korns' Hotel' (if anybody now know it) and patiently waited. No great things of a hotel, says Bielfeld; but can be put up with; worst feature we discover is a Hanover acquaintance lodging close by, — nothing but a wooden partition between us. How if he should overhear? Prussian majesty and *suite*, under universal cannon salvos arrived, Sunday, the 12th, to stay till Wednesday (three days) with his august son-in-law and daughter here. Durchlaucht Lippe presents himself at court, the rest of us not; privately settles with the prince. "Tuesday night, eve ot his majesty's departure; that shall be the night; at Korns' Hotel, late enough!" And there, accordingly, on the appointed night, 14th–15th August, 1738, the light-luggage trunks have yielded their stage properties; Jachin and Boaz are set up, and all things are ready; Tiler (Kielmansegee's valet) watching with drawn sword against the profane. As to our Hanover neighbor on the other side the partition, says Bielfeld, we waited on him, this day after dinner, successively paying our respects; successively pledged him in so many bumpers; he is lying dead drunk many hours ago; could not overhear a cannon battery, he. And soon after midnight, the crown prince glides in, a Captain Wartensleben accompanying, who is also a candidate, and the mysterious rites are accomplished on both of them, — on the crown prince first, — without accident, and in the usual way. Bielfeld could not enough admire the demeanor of this prince, — his clearness, sense, quiet brilliancy and how he was so "intrepid and possessed himself so gracefully in the most critical instant." Extremely genial air, and so young, — looks younger even than his years; handsome to a degree, though of short stature. Physiognomy, features quite charming; fine auburn hair (*beau brun*), a negligent plenty of it; his large blue eyes have something at once severe, sweet, and gracious. Eligible Mason, indeed! Had better make despatch at present, lest papa be getting on the road before him! Bielfeld delivered a small address, composed beforehand, with which the prince seemed satisfied; and so, with Masonic grip, they made their adieus for the present, and the crown prince and Wartensleben were back at their posts, ready for the road with his majesty." — *London Freemason.*

A LODGE cannot reconsider a vote granting a dimit. The vote of the lodge granting the dimit dissolves the brother's connection with the lodge absolutely, and he can be restored to membership only by petition, reference and a unanimous ballot, like any other non-affiliated mason. The secretary's certificate, frequently called a *dimit*, is but the evidence of the fact that the lodge has voted to dismiss the brother from membership. — *Mickel, G.M.*

INITIATES AND THEIR RIGHTS.

A PRACTICE has prevailed within some Masonic jurisdictions, which was entirely unknown to our ancient brethren, by means of which the grossest injustice is perpetrated under the guise of Masonic law, and which should not for a moment longer be tolerated by any Grand Lodge, or other supreme governing power in Masonry.

The subject to which we allude is the estoppal of an initiate from further advancement in Masonry, notwithstanding he has made a suitable proficiency in a knowledge of the work intrusted to him, by the interposition of an objection, through the secret ballot or otherwise, at the whim or caprice of some brother who, under the rule or regulation, is shielded from giving even the semblance of a reason for the indulgence of his opposition to a brother who is placed at his mercy without means of redress.

Now, we hold that as initiation makes a man a Mason, so when he becomes an E.A.P., he is endowed with certain rights of which he cannot be divested, except upon charge of misconduct duly made, and of which, after trial, he has been convicted. Indeed, it would appear to us that those jurisdictions whose local laws and regulations place a brother Mason — though he only be an initiate — on the same equality as the profane or non-Mason (on whose application for admission to the society the secret ballot is eminently proper, and never can be dispensed with), are ignorant of the universal practice which everywhere prevailed in the United States some thirty years ago, and still prevails in England, Scotland, Ireland, and the Continent of Europe.

We well remember the time when all the business of the Lodge was transacted in the Entered Apprentice's degree. Petitions for initiation and membership were therein presented and voted on, appropriations of money made, and elections for officers held, in which all Entered Apprentices were as much entitled to vote as Master Masons, though they could not be elected to office, for obvious reasons. Then the Lodge was only opened in the Fellow Craft and Master's degree for the purpose of work, or for trials of those who were of those degrees. The system worked admirably, and when innovated on in 1843, a wrong was inflicted on the society in the United States, which ought to be repaired at the earliest possible moment by a return to the old usage.

R.W. Brother McCorkle, Grand Secretary of Kentucky, in his report on foreign correspondence to his Grand Lodge, in alluding to this innovation, says: "It has gradually spread, until we now find the doctrine proclaimed that an Entered Apprentice is in reality no Mason at all, or at least an *inchoate* Mason, the ward of the Lodge, a child in Masonry; in short, a kind of suckling Mason, we presume, who is to be fed on Masonic pap until he reaches maturity in the shape of a Master Mason. And we are also gravely told, now, that 'the usages of Masonry have changed,' and it 'has adapted iself to the progress of the world and a changed condition of society.' We admit, the ancient usages of Masonry have in this particular been changed, but deny that there was any necessity for it; and to us that fine phrase about the progress of the world and the changed condition of society has no meaning. What did the progress of the world have to do with the change in the status of an Entered Apprentice Mason? and in what has the condition of society changed as to require a change in the rights of an E.A.?" Who among the craft can give a satisfactory solution of the queries with which our enlightened Kentucky brother concludes the extract we have above made? If any one desires to do so, our columns are open to him.

We have said above that when a man "becomes an Entered Apprentice he is endowed with certain rights, of which he cannot be divested," except under certain circumstances. Among these rights was undoubtedly that of advancement, for which he had paid, just so soon as he gave satisfactory evidence of his proficiency, and provided he had committed no offence against the Masonic society. He could, as a right, demand advancement to the higher degrees attached to the series conferred by the Masonic body of which he was an initiate; and the Lodge or other body refusing to comply with that demand, at the whim or caprice of any one of its members who might, without giving good reasons for the same, object to such advancement, was committing a breach of good faith in the violation of a solemn compact entered into with the canidate, whose money they had received for that which, upon such flimsy pretext, they would withhold.

The venerable editor of the Freemason's Monthly, the oldest and ablest of our cotemporaries, in reviewing the opinions of the Grand Master of New York, as contained in the annual address delivered by him at the communication of his Grand Lodge last June, thus alludes to the subject we are now treating of: "We must also differ from our brother in the matter of objecting to the 'advancement' of a candidate. The initiation makes the brother, and no brother ought or can be lawfully deprived of any of his privileges as a Mason without trial and conviction. If he is unworthy to be advanced, the welfare of the institution requires that he shall not be allowed to retain his connection with it. — *Pomroy's Democrat, New York.*

QUESTIONS ANSWERED.

R. W. SIR AND BRO. — At the last Communication of our Lodge a candidate for advancement was objected to by a brother, who was not present, in writing — was such objection, so made, valid?

Answer: — Most undoubtedly it was. In this enlightened age we can scarcely conceive of a *Master* being so utterly devoid of common sense, and so entirely lost to all those finer sensibilities which enter into the composition of a Masonic gentleman, as to suppose for a moment that a *written* order can be less binding upon him than a verbal one, or that he can with impunity ignore rights which ought to be religiously respected in the brother's absence if at no other time.

R. W. SIR AND BRO. — It was recently stated in my Lodge that by order of the Grand Lodge every member present when a ballot was opened was required to vote one way or the other.

It appears to me that this regulation is a most absurd one. Candidates are constantly proposed in our Lodge of whom I know nothing beyond what the Examining Committee report concerning them, and I am aware that sometimes Examining Committees perform their duties very imperfectly.

Am I then to be requiaed to vote for or against the admission of a candidate when I have no personal knowledge upon which to act? I should like to be posted upon this matter, and so would other brethren who feel as I do.

Answer: — It is your duty, and the duty of every member of your Lodge to become satisfied by thorough, personal investigation, that each and every applicant for membership is worthy or unworthy. When you have performed this Masonic duty you will be qualified to carry out the requirements of the Grand Lodge understandingly, and in accordance with the testimony of a pure conscience. Aed then, too, it will be a good time to complain of your investigating committees. — *Landmark.*

IS KILWINNING THE BIRTHPLACE OF SCOTTISH MASONRY?

(TO THE EDITOR OF THE NORTH BRITISH DAILY MAIL.)

Sir,—In your issue of yesterday I read an interesting description of the summer trip of the Glasgow Saint John's Lodge this year to Kilwinning and Ayr. In it, as usual, the remark is stated by the Ayr papers that Kilwinning is "The Nursery of Masonry in Scotland," or, as it is otherwise given, "The Birthplace of Scottish Masonry." Now I should like some substantial proof before I accept this statement, because I consider it to be a mistake; further, I consider that in place of Kilwinning being the "Mother" of Scottish Masonry, the Kilwinning fraternity was simbly a branch from the 1190 Glasgow fraternity, consequently, however many children the "Mother" may have they had better do themselves the honor of acknowledging Glasgow St. John as the father or grandfather. Since the birth of its first child, about the end of the seventeenth century, the "Mother" has been pretty prolific, and has been noways backward, either, in telling it; her busiest time, however, would seem to have been after she had broken troth with the Grand Lodge, in 1743. The "Mother's" extant records go back to 1642, but they assert the great loss of an old book of about half a century earlier, which went back to about A. D. 1600. However, it is perhaps as well it is lost, as it might have given data for the real age of the lodge, which would not have coincided very well with the celebrated legand; had the ruins of the old Abbey also been lost, or destroyed, before an exact description of them had been taken, it would have been a good thing for the life of the said legand, but as it is, the Kilwinning ruins distinctly say — the Kilwinning story is but a mere tradition and a mistake. There is also another Mother in Edinburgh whose extant records go back to 1598, but she has the unusual name of St. Mary. "St. John," however, seems to have been the favorite name of those old lodges which existed in and before the 17th century, several of which still exist, as before the venerable Glasgow St. John's, we have, *e. g.*, the old Melrose and Aberdeen St. John's, both of whom have very old records still extant, the latter having regular minutes from 1670, and even long before that, as testified by the Burg Records of Aberdeen Spalding Club, we find "the masonings of the ludge" of Aberdeen mentioned, viz., on tho 27th of June, 1483! when "Sanct Nicholace wark" was going on. A circumstance worthy of observation is, that when the Aberdeen Masons first went there they were known as "The St. John's fraternity." Besides its branch to Kilwinning, the Glasgow St. John's would seem to have sent another to Melrose, from whence the Aberdeen Masons suppose they originally came, while, again, the Aberdeen brethren claim to have sent "the light" to Sterling and Perth — that is to say, that it was a member of the Aberdeen lodge going south to these places who was the means of erecting the Sterling and Perth lodges. In reference to Kilwinning and Melrose hailing from Glasgow, it must be remembered that Glasgow, in the twelfth and following centuries, was the head of the diocese in which these were situated, and Glasgow was the place to which the 1199 Building Fraternity were brought, for which Bishop Jocelyn had to get the consent of the "abbots, priors, and other clergy of his diocese." I am, &c., W.P.B.

Glasgow, June 30, 1869.

DEATH OF FERDINAND PALMO.

Bro. Fernando Palmo, an old and esteemed citizen, who has made his mark, died Sunday morning, 5th inst., at his residence, 113 Eleventh street, in the eighty-sixth year of his age. Bro. Palmo came to this country from his own sunny Italy, between fifty and sixty years ago, and set up the then noted coffee and confectionery establishment, the "Mille Collonnes," in which he accumulated a fortune. He subsequently sold out the business for $150,000, after which he returned to Italy, and having engaged a number of first-class artists, returned to New York, and was the first to bring out Italian opera in America, in Burton's old theatre, in Chambers street, on the site of which now stands the United States Court building. In this venture he lost $100,000. Again he went into the coffee and confectionery business, on Leonard street and Broadway, and succeeded, but again sold out, opened a similar establishment elsewhere, and failed. He then took the position of a cook in a restaurant, and continued as cook in various similar places, until age at length compelled him to give up business. Since then he has been a regular pensioner of the New York Board of Relief, who, with fraternal kindness, supplied all his frugal wants.

The funeral was attended by the Masonic body, by the Italians, French, and others of his asquaintance, and by Bro. Grafulla's Seventh Regiment Band. — *N. Y. Democrat.*

IMPORTANT DECISION.

The Committee on Grievances of the Grand Lodge of South Carolina presented a report, which was adopted by that Grand Lodge, in which they took strong ground against the right of a complainant to appeal from the decision of a Lodge acquitting a defendant charged with unmasonic conduct. We think the conclusion they arrived at a righteous one, and that their argument, which was as follows, is undoubtedly correct. Says a contemporary:

"The accuser, in Masonry, occupies a similar position to the prosecutor in the civil courts. The principle of the civil law is, that when the defendant is acquitted, the prosecutor, or State, can never appeal, for the effect would be to try a man twice for the same offence. This would violate the principles of both the Federal and State Constitutions; and while your Committee are not prepared to say that Masonic trials are to be circumscribed and entrammeled with all the technicalities of the civil courts of the country, yet there are certain fundamental principles which have their foundation in reason and justice, which apply alike to one forum as the other, and this, it is believed, is one of them. Every principle of law, reason, justice, and even expediency seems to combine in denying the right of appeal under such circumstances."

A HANDSOME TESTIMONIAL.

The Rev. Robert Collyer, of Chicago, was the spokesman on the occasion of the recent presentation of a coin silver table service, valued at $650, to Past Master George B. Carpenter, of Blaney Lodge. The conclusion of the Rev. Brother's eloquent address was as follows:—

"And now, with regard to the grand idea of Masonry. It meant a brotherhood bound together by the most sacred ties. Masonry was Great, for it had embraced the greatest men of modern times, from William of Orange to Washington, and Lafayette, and Frederick the Great, and Robert Burns, and a numberless multitude of others, whose names were an honor to any organization. And yet, Masonry was not all it ought to be. It cultivated the best and most living idea of brotherhood now extant; yet there was vast room for improvement. The time has passed when the main idea of the Craft, was Masonry, pure and simple. Now, arts were but the ornaments of the Order. The love and care of their brethren was ever the essence of their work. He hoped that the time would come when the world, seeing a man faithful and true, and diligent in his life's work, should say, instinctively: 'There is a Mason.' The speaker had faith to believe that Masonry would bear a great part in the regeneration of the world."

PERSONAL.

We find the following personal sketch in the public papers, and as it possesses the merit of being substantially correct, and may be of interest to some of our older readers, we transfer it to our pages. Had the subject of it been consulted, its publication, anywhere, might have been deferred for a few years. It is the first of a series of similar sketches now in course of publication in the "Masonic Department" of the New York Democrat.

CHARLES WHITLOCK MOORE.

Charles Whitlock Moore, editor of the Freemason's Monthly Magazine, Corresponding Grand Secretary of the Grand Lodge of Massachusetts, and the Senior Active Member of the Supreme Council of Sovereign Grand Inspectors-General of the 33° for the Northern Masonic jurisdiction of the United States, was born in Boston, March 29, 1801, in which city he received a liberal education, and has since permanently resided, with the exception of a short sojourn in the State of Maine.

The exalted opinions which Brother Moore entertained of the Masonic Society caused him to be extremely anxious to be permitted to receive Masonic light on the evening of his twenty-first birth-day, and, with that object in view, he solicited and was proposed for the degrees in Massachusetts Lodge, in February, 1822; but having been in the interim called to the State of Maine, he obtained the recommendation and permission of Massachusetts Lodge to receive the degrees in Kennebec Lodge, in that State, and was initiated, etc., in April or May following.

In the fall of the same year he returned to his native city, and in October affiliated with St. Andrew's Lodge, and the following month was placed in office, and continued serving it in various stations until 1832, when he was elected Master. Having been elected Recording Grand Secretary of the Grand Lodge of Massachusetts in 1833, he felt himself under the necessity of resigning the office of Master, the two offices held by the same brother being incompatible — but was the same evening elected its Secretary, which place he held for sixteen years, when he resigned. He uninterruptedly held the office of Recording Grand Secretary for thirty-four years, when, in 1867, he became Deputy Grand Master, and in 1868 Corresponding Grand Secretary. He was Secretary of the Board of Trustees of the Grand Charity Fund, and a member and Secretary of the Board of Trustees of the Masonic Temple, in which latter position, if his views had not been overruled by a majority of his associates, not nearly so large a debt as now exists, if any, would have been incurred.

In Capitular Masonry, Brother Moore was advanced and exalted, in St. Andrew's Chapter, Boston, in 1825, and having satisfactorily filled most of the offices in that body, was elected its High Priest in 1840. In the Grand Chapter of Massachusetts, after having acceptably occupied nearly all the subordinate offices, including that of Grand Lecturer, he was elected Grand High Priest. At the Triennial Convocation of the G. G. Chapter of the United States, at Hartford, Conn., in September, 1856, he was proxy for the Deputy Grand High Priest of Massachusetts, and Chairman of the Committee on Doings of G. G. Officers.

In Cryptic Masonry, he received the degree of Royal and Select Master, in 1832, in Boston Council, over which he subsequently presided for more than ten years. In the Grand Council he held nearly every office.

In the Chivalric Order, he was created and dubbed a Knight Templar, in Boston Encampment, in or about the year 1830, and having served most of the offices therein, was elected Eminent Commander in 1837. He has also been Eminent Commander of De Molay Encampment of Boston. In the Grand Encampment of Massachusetts and Rhode Island, he was elected Grand Master in 1841, and held that exalted station three years. In the Grand Encampment of the United States, he was elected Grand Generalissimo, in 1853, and at Hartford, in 1856, was a prominent member of the Committee on Jurisprudence.

In Ineffable Masonry, Brother Moore ascended, through intricate paths, along fearful precipices and bewildering acclivities, until he reached the 33° in 1848. Was for several years prior to May, 1861, the Grand Secretary-General of the Holy Empire of the Northern Supreme Council; from that period to May, 1867, its Grand Standard-bearer, and is now the senior active member of the same.

The many and eminent services which this venerable and distinguished brother has rendered Masonry for the past forty-three years, in various stations, and also as an editor and writer, can by us merely be glanced at. They would fill a volume. When, in 1833 he assumed the Secretariat, anti-Masonry was raging with its utmost fury, and his first official act was to attest the memorial, of which he was the author, surrendering to the Legislature the act of incorporation of the Grand Lodge of Massachusetts. The idea originated with him, and he may with honest pride look back upon it as one of the most beneficial performances of his eventful Masonic career. Our brother was the author of the "Declaration of the Freemasons of Boston and Vicinity," issued to the public December 31, 1831, signed by one thousand four hundred and sixty-eight of the leading citizens, in their capacity as Masons — one of the most able, next to the Declaration of American Independence, ever published, and drawn forth by the persecution of the Masons at that period. It concluded as follows: "Should the people of this country become so infatuated as to deprive Masons of their civil rights, in violation of their written constitutions and the wholesome spirit of just laws and free government, a vast majority of the Fraternity will still remain firm, confiding in God and the rectitude of their intentions for consolation under the trials to which they may be exposed."

Brother Moore's services to the craft have been acknowledged, both at home and abroad, by his election to honorary membership in several Masonic bodies, grand and subordinate. In 1825 he established the Masonic Mirror, in Boston, and continued it until 1835, and in its columns gallantly fought against anti-Masonry. So terrific were his onslaughts that, in 1834, he was prosecuted for libel by the leader of anti-Masonry, and, although he overthrew his adversary, his health was injured and his means impaired. In 1841 he commenced the publication of the Freemason's Monthly Magazine, the oldest Masonic journal now extant, which from that period to the present time has been uniformly conducted with signal ability. He is also the author of the "Masonic Trestle Board," originally prepared by order of the National Masonic Convention, held at Baltimore, in 1843, first submitted to the fraternity in that year, and which has since passed through several editions.

Brother Moore is evidently a profound thinker, as he certainly is a logical reasoner. His sentences are classically elegant, and if he has, as a Masonic writer, one failing, it is on the safe side, ultra Masonic conservatism. In manner Brother Moore, to the stranger, is apparently distant, but to those who have long enjoyed his acquaintanceship his genial and social qualities show to advantage, and are fully appreciated.

HUMBOLDT MONUMENT.

THE corner-stone of a monument to the memory of Baron Von Humboldt, the Centennial Anniversary of whose birth has recently been celebrated by the Scientific world, was laid at Fairmount Park, Philadelphia, by the Grand Lodge of Pennsylvania, on the 13th of September. The ceremonies were beautifully and impressively performed by the Grand Master, M. W. Richard Vaux, and his officers. They differed, however, very little from the ordinary ceremonies on such occasions, and need not therefore be repeated in our pages.

The opening prayer was by the Grand Chaplain, Rev. George W. Maclauchlin, and we take pleasure in transferring it to our pages:—

"We come before Thee, Thou Great and Eternal God and Father, maker of worlds and ruler of men, to offer to Thee our adoration and praise, our prayers and thanksgiving. We pray Thee to bless the work now begun, with the corn of strength, the wine of refreshment, and the oil of joy. We implore Thee to bless the great brotherhood of Freemasonry here and everywhere, and all men. We ask Thee of Thy great mercy to preserve and protect us, and have compassion for those who suffer, and be the God of the widow and the fatherless. Be pleased to teach us our work, that we may ever revere Thy holy name and obey Thy divine laws, so that in all our labors we may have respect to those in authority over us, as they and we are accountable to Thee, the only wise God, blessed forever. Look down from Heaven, Thy dwelling place, O Thou who created the earth and the sea, the sun moon, and stars, and pour out upon us like blessings which aforetime Thou didst upon our fathers. O, Thou omnicient, omnipotent, and omnipresent God, hear us, be with us, and grant us Thy salvation. And when we shall have ended our labors on earth, may Thou, O Father of light and love, who art plenteous in mercy, guide us up to Thy throne, that we may, with those who, in white raiment and crowns of glory, with harps in their hands, sing the songs of joy and deliverance and redemption, throughout the endless ages of eternity, Amen."

At the conclusion of the ceremonies the Grand Master delivered a well conceived and spirited oration, in which he briefly referred to the life and eminent services of the distinguished deceased, and concluded as follows :—

To-day, in almost all languages, Humboldt's name is receiving honor. On this continent he was the Columbus of science. Great truths which here nature withheld until he came as the discoverer to search them out, impel America to join her offerings of homage and gratitude.

Now that a century has passed since his birth, the world accords to Humboldt a first place among students and thinkers. We therefore gladly participate in the ceremonies which proclaim the universal verdict of the mind of the world. Freemasonry thus here approvingly aids. In her temple are taught virtue, science and arts. We worship God, who endowed us with faculties to understand and value them.

Humboldt gave light to the scientific mind of the world. He worked in the Temple of Nature as we work in the Masonic Temple, dedicated to mysteries only there to be known. Freemasonry sheds her never-failing light on his monument, the corner-stone of which is here laid, that the future may know the inscription the present writes upon it :

"The works of genius are treasures the ages preserve for mankind."

OBERLIN WANTS HELP.

Some two years since we noticed the report that the officers of Oberlin College had resolved that no Freemason should remain as a student in that institution. Past Grand Master Bierce, who was formerly a warm friend of the College, wrote to Rev. J. H. Fairchild, the President, inquiring if the report was true. Mr. Fairchild denied the statement — said that they did not object to a man because he was a Mason, if he was not an active one — did not attend lodge, etc. This satisfied Bro. Bierce, we believe, for what kind of a Mason would he be who would not attend his lodge! The rule, therefore, practically excluded all Masons worthy of the name, and admitted none but such as were recreant to their Masonic duties. We then advised the Craft that no Mason could patronize, or aid in sustaining the College without forfeiting all self-respect, and becoming a co-worker with these bitter and fanatical enemies of the Order.

While on a visit at Oberlin, last winter, where there is an excellent lodge, we learned that the patronage of the College had greatly decreased — a result we had expected. It appears now that the President is calling for help. At a recent Conference of the Congregational church at Akron, President Fairchild made a piteous appeal for "material aid" to the tune of forty thousand dollars! Wonder how many Freemasons will contribute? Why did not Prof. Finney make an appeal to that anti-Masonic convention which met in Chicago recently? Certainly Senator Pomroy, of Kansas, and the Hon. Mr. Brigham, a member of Congress from Ohio, who recorded themselves in that convention as determined enemies of Masonry, might spare Oberlin a part of their "pickings" at Washington.

But — who will help Oberlin? It wants only forty thousand dollars to save its conglomerated masses from disintegration.—*Review.*

THE MOSAIC PAVEMENT.

Life is checkered with good and evil; this is the Masonic floor. Any man who anticipates unalloyed pleasure is foolish, and no man has any reason to expect unbroken adversity, provided he has any faith in the dispensations of a Divine Providence. We look upon those ascetic doctrines which curtail the innocent pleasures of life as sinful and ungrateful to a beneficent Father, who has provided prosperity and pleasure as a kindness to offset the evils and adversities incident to human existence. We have no sort of respect or confidence in any doctrine which causes its disciples to wear long faces and downcast eyes, for fear the world might think they were happy. We believe in all the rational joy and pleasure which God gives us; we believe in the pure, smiling faces of children; and we believe in that idea of religion which is so pure in itself that it suspects no wrong in others. Whenever you see a man with a face as long as the ears of Baalam's ass, and with about as little smile on it, drawing out long sighs as he witnesses a bevy of little children romping through a minature dance on the grass, you can rest assured that he will confiscate their widowed mother's property the first chance he has.

Adversities and sickness will surely come to all, and while these trials are upon us we can hardly be expected to rejoice much over them; yet, after all, repining and moaning about them do not help the case any, and we sincerely believe that the bodily suffering is about the only thing worth looking sad over. With a clear conscience and a good appetite, a well man can so mix up his good and evil that, taken both together, he can gratefully thank God that this is not such a bad world after all. This is the Masonic idea of life, "to everything there is a season, and a time to every purpose under the heavens."

Masonic Rules. — Never fail to exercise your rights as a member of your Lodge, and vote upon every application. Never let it be known, either directly or indirectly, how you vote upon an application for the mysteries of the Order.

MASONIC CHIT-CHAT.

Rare Works.—We are indebted to R.W. Bro. R. H. Waterman, of Albany, for a complete and most interesting set of diagrams, illustrative of the degrees as conferred in the Lodge of Perfection at that place in 1769, taken from drawings made in that year, and owned by the Lodge.

We are also indebted to the same brother for the loan of a copy of the first Masonic book ever published in this country. It is a re-print, by Benjamin Franklin, of Philadelphia, of Anderson's Masonic Constitutions, and is of the size of a small quarto. We do not know of but one other copy in existence. The one before us was procured in England.

Billiards.—The lovers of this really healthful and scientific game,—now become a popular parlor amusement and exercise,—will find some of the most elaborately finished CUES ever imported into this country, at the new furniture warerooms of the Messrs. Toussaint & Co., 541 Washington Street. They are of Parisian manufacture, tastefully inlaid, and are worth looking at. At the same establishment will also be found some of the finest specimens of rich carved and ornamental furniture to be seen in the city.

The New Masonic Hall at Philadelphia is progressing rapidly, the walls having already risen some thirty feet from the basement. It is hoped that it will be covered in before the snow flies, and when finished will undoubtedly be a very fine building.

The Freemason.—R. W. Bro. Gouley, having purchased the interest of Bro. Pinchard in "The Freemason," at St. Lous, has become sole proprietor and editor of that spirited periodical. We wish our Brother continued success in his enterprise.

Masonry Unimprovable.—On this subject the Grand Master of Kentucky says:

> "We can never improve, much less embelish, but on the contrary always endanger and possibly destroy the symmetry of our mystic temple by any additions which may be suggested by the more approved style of political architecture. Planned by the wisest of architects, erected by the most skilful of craftsmen, and designed for the coming ages, we do not believe that its fundamental structure can be improved, but that its *beauty* and *strength* will always be marred and weakened by any efforts to modernize it to suit the ephemerical styles of the day."

Lodge Rooms.—The Grand Master of Maine says:

> "Another matter of vital importance to the welfare and reputation of the craft is the character of the places where our brethren meet for the practice of our rites, and the discharge of Masonic duties.
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> "As the world judge of our professions by the actual character of our members, so will it judge of the value of Masonry somewhat by the externals presented to view. And the influences of a comfortable and cheerful place of meeting cannot fail to be beneficial in every way—in inducing a better attendance at the meetings—in the impression made upon initiates—and in its effects upon the feelings of all the brethren. The attractiveness of our ceremonies should not be neutralized by any repulsive surroundings."

In 1767 a lodge at Berlin was formed under the English Constitution, and when the Duke of York was travelling on the continent, in 1787, he was initiated in that Lodge, which thereupon assumed the name of the Royal York, and is the mother of the Grand Lodge Royal York at Berlin.

Charles Ratcliffe, titular Earl of Derwentwater, established the first Lodge in France, in 1725. The Lodge was held at the house of one Hunt, a *traiteur*, in the Rue de Boucheries.

The revision of the ceremony and ritual of the English Royal Arch, took place in 1835. The Rev. Adam Brown, who was one of the Chaplains of the Duke of Sussex, was the reviser.

Marshal Massena was an officer of the Grand Orient de Paris, and a member of the Supreme Council of the thirty-third degree in France.

The Duke of Kent, father of Queen Victoria, was initiated in the "Lodge de l'Union des Cœurs," at Geneva, Switzerland.

Lord Brougham's name appears in the records of Montrose Lodge, of Stornaway, under date of August 20, 1799.

Maryland will not allow its Grand Lodge proceedings to be reported in the *secular* press.

Connecticut has no less than five Lodges named after St. John.

The Grand Lodge of Vermont was organized October 19, 1794.

A Lodge in Michigan has a one-armed Master.